

ISRAEL IN TWO AFRICAN PROPHET MOVEMENTS: An Inquiry into
the Mount Zion-Jerusalem Concept and the Prophet's
Role as Reflected in the Aspects of Hymns and Prayer-
songs of the Kimbangu and Shembe Prophet Movements.

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DECLARATION:

I hereby declare that this thesis has been composed by myself, that it has not been accepted in any previous application for a degree, that the work of which it is a record has been done by myself, that all quotations have been distinguished by quotation marks and that those of more than seven lines have been indented and all sources of information specifically acknowledged.

Samuel Simeon Simbandumwe

23 June 1989

ABSTRACT

When the profane world and secular society threaten man's socio-religious life, he takes refuge in the centre of the world of his religion. This centre for the Israelite, Kimbangu and Shembe Prophet Movements is the mountain of God. The phenomenon of theophany on it characterises the genesis of earth's unpolluted life, through which they try to transcend the profane world.

In such a situation the Israelite, Kimbangu and Shembe Prophet Movements were born and emerged in protest against colonialism and corruption. The prophets of these movements claimed to be under the control of the Spirit. They were compelled to deliver a divine message of both condemnation and redemption through the spoken and sung word. With their prophecies, hymns, and prayer-songs they attempted to reform the evil systems of their societies. They questioned the right of the oppressor and led pilgrims to the road of the New Jerusalem, the place of comfort and liberation.

The thesis analyses the cosmological significance of the mountain of God in relation to the prophet's role. It discusses what Zion-Jerusalem is believed to have in common with Nkamba-Jerusalem of the Kimbanguists, Nhlangakazi and Ekuphakameni of the Shembeites. It observes parallels between the three Prophet Movements in their socio-religious traditions.

The research was conducted within the guideline of a major research question and four subsidiary questions. The answers to the questions were reached through the interpretation of the socio-religious traditions and analysis of prophecies, hymns, and prayer-songs of the Prophet Movements.

As a result, the thesis concludes that the mountain of God, according to the Prophet Movements, is pre-eminently the centre of the pilgrim's world of socio-religious life. Through the phenomenon of theophany on the mountain of God, the pilgrim re-enters into the realm of the primal instant perfection of nature and foretastes the paradisiacal life. He feels the need to be and stay always at the centre of this life-giving force. It is his sanctuary, the centre of divine powers and axis mundi where he meets his ancestors and God.

The reading of the Bible opened the eyes of the prophets Kimbangu and Shembe to see the sacred symbols of Zion-Jerusalem in their "holy" mountains, the rich heritage of their traditional religion, and values of their socio-cultural traditions. Thus they established Churches based authentically on African traditions.

Samuel S. Simbandumwe

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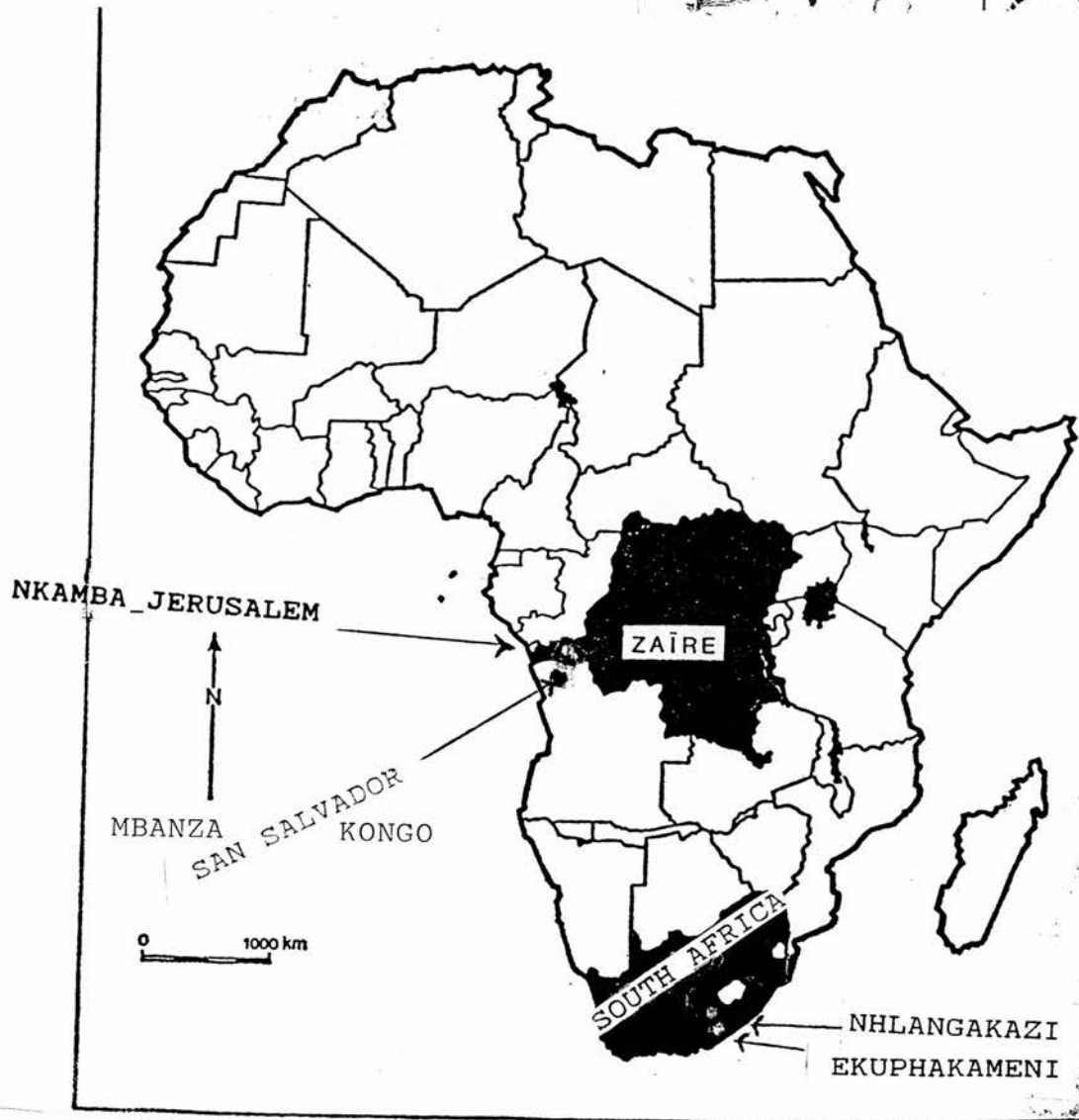
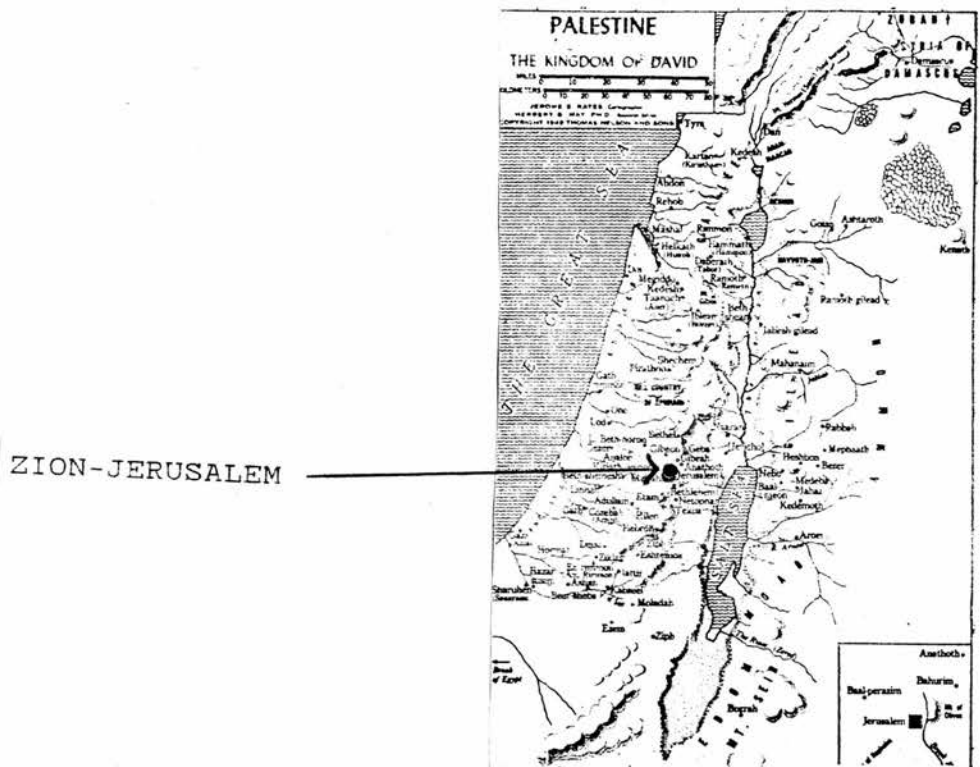
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ISRAEL, ZAIRE, SOUTH AFRICA: LANDS OF HOLY
MOUNTAINS OF PROPHET MOVEMENTS

X1



INTRODUCTION

THE BIBLE IN AFRICAN TRADITIONAL RELIGION AS AN EYE-OPENER FOR RELIGIOUS SPECIALISTS

The introduction of Christianity in Africa shook the African traditional religion from its roots. Its priests, diviners, chiefs and kings were intimidated, sometimes impressed, by the new symbols and teachings of the powerful religion. They were taught that the written word was superior to their oral tradition and that their socio-religious practices were inferior to the western way of life. Priests and diviners protested and defended their profession against what they called "foreign religion", which they felt sought to destroy their traditional religion and culture.

In such a situation of confrontation, African prophets emerged and claimed to have divine vision to reveal the secret of hope for their peoples. They took seriously the Bible, in which they discovered familiar stories of oppression and hope. They read about religious practices, which were similar to their own traditional religion. The Scriptures became the source of reference in their attempt to reconcile the old and new religions. "La Bible était le livre de chevet des prophètes."¹ Their prophetic task was to reform and revitalise the traditional religion by using some biblical symbols with which they felt at home.

This study covers the Kimbangu and Shembe Prophet Movements because of their prominence among all Bantu prophet movements. Their concept of Zion-Jerusalem, as a mountain of God, is the chief biblical symbol that portrays God's dwelling-place among His people for their security and hope.

"For the Lord has chosen Zion,
he has desired it for his dwelling:
This is my resting place for ever and ever;
here I will sit enthroned,
for I have desired it_
I will bless her with abundant provisions;
her poor will I satisfy with food.
I will clothe her priests with salvation,
and her saints shall ever sing for joy."²

This is one of the Psalmist's songs of Zion that indicate the Israelite belief that theophany takes place in "cosmic mountain settings",³ where the appearance of God becomes a phenomenon of eschatological hope for the worshipper. The religious specialists of the mountain of God will be clothed with the power of liberation for the oppressed. As a result the saints and pilgrims will "sing for joy".

The purpose and significance of this study of the concept of Zion-Jerusalem in the Kimbangu and Shembe Prophet Movements is best explained by discussing the importance of the mountain of God. In doing so it is important to consider some observations of scholars of the history of religion.

THE COSMIC MOUNTAIN AS THE NAVEL OF THE EARTH

What makes a place sacred and centre of man's world of religious activities? Who determines that a place is the "wholly other" for the deity to feel at home and come in contact with the pilgrim? The religious person of the ancient world associated the centre of his religion to a theophanic place. Even today, among the pilgrims of the Prophet Movements, such a place stands apart from the normal and incorporates the power of the "wholly other".⁴

The concept of the mountain of God as the "wholly other", divine dwelling-place, the home of the ancestors, the gate of heaven and the starting point of the whole creation is found in the old and new world of religions.⁵ Many religious peoples regard stones, tree, temple and mountain as natural "power-bearers". The greatest of the four vehicles of divine powers is "the cosmic mountain whose vastness, summits often enshrouded in mists and clouds of seemingly touching the sky, their deep and dark caves, the intensity of their thunderstorms with blind lightning and deafening echoing thunderclaps, are awesome phenomenon even to modern man."⁶ It is not surprising that the Bakongo and Zulu religious specialists regard mountains as "sacred" objects of enormous and mysterious divine powers.⁷ This reflects Elijah's experience of the terrifying theophany in the cave of Mount Sinai.⁸

However, people's religious activities and admiration of a mountain per se do not determine its "sacredness". It depends on God's own choice of the peak of the mountain for His self-revelation. By supernatural activities, He claims it for His dwelling-place and declares it "holy" for His throne.⁹ The height of its peak does not influence His choice either. Mount Thobana Ntlengana (11,424 feet) is the highest mountain in South Africa,¹⁰ but the insignificant Nhlankakazi is the mountain of theophany for the Shembeites. The place of the Solomon's Temple on Mount Zion, which Yahweh filled with His glory, is not the highest mountain in Israel. It is surrounded by higher peaks.¹¹ All this indicates that theophany and supernatural activities of religious specialists characterise the mountain of God.

Such a theophanic mountain is the "navel of the world". It is also the centre of earth's life, where it is born, grows and spreads. It thus represents life and must be, therefore, situated in the middle of the world.¹² God desires its peak for His throne,¹³ on which the powers of this world and spirit world reveal themselves. The dome shape hill symbolises the celestial dome, but people still see it as the "navel of the world" and the centre of their religion.¹⁴

THE MOUNTAIN OF GOD AS THE AXIS MUNDI

The mountains endowed with the phenomenon of divine

activities are not only the "navel of the world" but they are also axis mundi. We should note the prominent ones in this study: Mount Sinai, Mount of Transfiguration, Zion of the Jews,¹⁵ Nkamba-Jerusalem of the Kimbanguists and Ekuphakameni of the Shembeites. The Israelites, Bakongo and Zulu believe that some of their particular mountains occupy divine ground. The mountain of God takes the pilgrim near the home of the Creator and towards the highway to the land of his ancestors. Kneeling at the peak of such a mountain, the worshipper communicates with the inhabitants of the spirit realm above and below.¹⁶

When the secular world threatens the faith of the religious person, he seeks a "sacred" world for his religion in which he can fully participate in religious rituals with confidence of his real being. He thirsts for the life giving-water from the source of his being which, he thinks, can be found on the mountain of God where the earth's life began. This for him is "the source of absolute reality, as close as possible to the opening that ensures his communication with the gods."¹⁷ His awareness of the reality of life and self-fulfilment lie in the fact that his prayer-song takes him to the high place of his longing soul. It brings the three realms together in the world of his religion. The mountain of God, on which he kneels in prayer, is a universal pillar and things in the whole creation

surround it. It occupies the sacred place through which passes the highway that connects the three levels of the realms (heaven, earth, and underworld).¹⁸

The city built on such an axis mundi is considered as imago mundi in a sense that it stands for transition between heaven and underworld, between the finite and the infinite realms. It is conceived as a place of resurrection from the land of the living-dead,¹⁹ and ascension to heavenly place (cf. Mat. 27:51-53, Acts 1:9-12). In the ancient world of religions, the gate of the mountain city connoted both a dwelling-place of God and the gate of heaven itself (cf. Gen. 28:17). A good number of peaks of mountains, not less than 20, in the modern Greece bear the name "Hagios Elias".²⁰ They evidently owe their name to the ascension of Elijah, even though the writer of 2 Kings does not mention a mountain in connection with the ascension.

The association of the prophet Elijah's ascension with the mountain of God reflects the belief of the ancient religious people that the mountain of God embodies the power of renewal and fertility.²¹

THE MOUNTAIN OF GOD AS THE FOUNTAINHEAD OF THE EARTH'S LIFE

The Kimbanguists and the Shembeites go to their special mountains for healing and restoration of fertility of women.

Many myths of creation tell of the earth coming out of the water of chaos as the "hill of creation", that is the genesis of the earth's life. In this respect the mountain of creation becomes "the home of divine nascent life."²² The high place of the mountain is seen as a manifestation of life emerging with the sunrise. So the East is the genesis of the cosmic life, while the West is its maturity.²³ The rebirth of things comes again with the sunrise. This makes the life of nature go on in cycle.

Rain or water is another symbol of nature on the wheel of life. Lightning strikes stones and mountains. As a result, rain is driven into the ground, the seat of divine powers. It rises again through the growth of things in the face of the sunshine. Water resurrects, purifies, and grows things.²⁴ It purifies what the profane world pollutes. The prayer-song of renewal of an oriental religious person, for instance, is an expression of the importance of the life renewing-water. He prays over water for forgiveness and renewal. Hereafter he sprinkles his head with "holy" water. His sins, he believes, are washed away and he then becomes a new person.²⁵ The Romans had a similar traditional practice of this "sacramental act". After a funeral, the bereaved purified himself by stepping over fire and sprinkling himself with the "sacred" water. In this ritual, it was believed, the combination of fire and

water removed the pollution of death.²⁶ It seems, some elements of this tradition had been carried over in the Roman Catholic Church. The priest prays for this power of renewal over the water: "May the Holy Spirit descend into the water and through rebirth recreate man as a new being."²⁷

The power of renewal of the "holy" water wells up from the underworld through the mountain of God, "the sacred place of the holy things". The life giving-water purifies things of this finite world, and it sacramentally gives them some characteristics of the infinite realm.²⁸ The Kimbanguists go to their Bethesda Pool for purification and healing (cf. John 5:1-8). The basic thought of the purification rite reflects the Pauline theology of baptismal sacrament of life in dying.²⁹ Whoever submits himself to this ritual purification dies in order to rise again, because the new life emerges in and through dying. This is reflected in the Egyptians' concept of life in dying, it is said that a person dies with the deity of the dead (Osiris) in order to rise from the living-dead with him.³⁰ In this respect, both the mountain of God and its fountain are the source of the earth's life. So the pilgrim to this fountainhead of the earth's life feels the need to be and stay always at the centre of this life giving-force. It is his sanctuary, the centre of divine powers

and axis mundi, where he meets his ancestors and God (cf. Mat 17:1-13; 27:51-53).

THE MOUNTAIN OF GOD AS THE CENTRE OF WORSHIP

The mountain of God being the source of life giving-force, everything associated with it must be "holy". The most prominent among the "holy" things on the mountain include grotto, city, and temple.

Many peoples in Middle East and Africa regard the grotto as a dwelling-place of God. Where there is no grotto in the mountain of God, people often build an artificial one against the face of a rock wall.³¹ The grotto, like the temple, is an imago mundi where the deities who represent the underworld live. Its divine power symbolises that of the underworld. This divine power in the underworld renews things and resurrection takes place there.³²

In the ancient world of religions, the city was ideally built on the mountain of God from which it derives its "sacredness". The city built in the plain had to be founded with appropriate ceremonial rites to harmonise it with the "holy" things of the mountain of God and integrate it with the deities of the grotto.³³ The ritual ceremony ensured its self-renewing so that even if the enemy destroyed it, it could not diminish in ruins. The mountain city then becomes a special centre of worship and the divine eternal order, "which embraces

both progress and decay, it is imperishable sacred institution."³⁴ This concept echoes the theology of Zion inviolability of the prophet Isaiah.³⁵ Zion remained the holy city of the Jews in exile. In spite of persecution the Kimbanguists managed to make secret pilgrimages to Nkamba-Jerusalem, their "holy" mountain.

God, the chief architect, issued the plan consisting of maps of exact measurements of the temples in the ancient "holy" cities (cf. Ex. 25:8 ff.).³⁶ The sanctuary, the cultic art of God Himself, must therefore be the centre of the world of religions per excellence. So no wonder the religious person, sometimes, considers even his house a kind of temple, an imago mundi. It is the small corner of the world of his religion.³⁷ The world itself for him is exposed to the force of pollution but the temple constantly sanctifies it, because it represents it and contains it at the same time. Regardless of how much profane the world has become, it can be purified by the sanctity of the sanctuary.³⁸

The worshipper's prayer-song plays an important role in the process of purifying the profane world.³⁹ Hymns and prayer-songs are the purest common expression of the essence of all religions. Man in prayer rises above the profane world. He wins victory over evil and death of the world around him. His song draws the attention of the supernatural powers to his joy and pain. Prayer-

song carries the worshipper to the source of his being. There he attains his true freedom.⁴⁰ He finds himself standing in spirit on the top of the mountain of God and talking to Him. There he sings, prays and waits for the day of his liberation, hence his prayer-song: Thou life and light; from Thee hymn and praise is born, and to Thee it returns in maturity. Prayer is not of ourselves and yet it passes through us to Thee for Thy act of love.⁴¹

If W. B. Kristensen, Der G. Van Leeuw, and M. Eliade are right in the above observations and views, then one could say that the mountain of God is the centre of the phenomenon of theophany in the Israelite, Kimbangu and Shembe Prophet Movements.

Kimbangu and Shembe used the power of hymns to express their faith. In their prayer-songs they explained the situation of their people's oppression. In their prophetic role they were socio-religious reformers. They attempted to change the evil systems of their societies through the inspiration of the spoken and sung word.

The above observations indicate the purpose and significance of studying the concept of Zion-Jerusalem as the centre of the phenomenon of theophany in the three Prophet Movements. It is in this centre where religious specialists respond to divine call and serve. The Kimbangu and Shembe Prophet Movements identify

themselves with the Israelite Prophet Movement which is, according to some scholars, a movement of the people of the mountain of God in the ancient world of religions. Some scholars accuse Kimbangu and Shembe of syncretism. But as A. F. Walls says, "The test between indigenization and syncretism is the capacity to incorporate the history of Israel and God's people and treat it as one's own."⁴² This leads us to the study of all the three Prophet Movements in order to discuss why Kimbangu and Shembe identified their peoples with the Israelites.

PROCEDURE OF THE RESEARCH

The scope of the study of the three Prophet Movements being as wide as it is, this work attempts to do objectively two difficult things. It discusses the Israelite Prophet Movement in relation to Zion-Jerusalem concept in the socio-religious traditions of the Kimbangu and Shembe Prophet Movements. It draws parallels between the biblical concept of Zion-Jerusalem and the concept of the mountain of God of the two African Prophet Movements. So the study limits itself to the analysis and interpretation of the concept of Zion-Jerusalem and the prophet's role in the socio-religious traditions of the Kimbangu and Shembe Prophet Movements as reflected in their hymns and prayer-songs.

The research was conducted within the guidelines of

the following main research question and subsidiary questions:

RESEARCH QUESTION

Kimbangu and Shembe read in the Bible stories similar to their own peoples' experience of oppression and hope of redemption. So are there some grounds in the Bakongo and Zulu traditional concept of the mountain of God, on which the prophets based their claim, identifying their "sacred" mountains with Zion-Jerusalem?

SUBSIDIARY QUESTIONS

What is the background of the concept of the mountain of God in the Israelite, Kimbangu and Shembe Prophet Movements?

Where is the "holy" place of the prophet's revelation and what is its cosmological significance?

Who do people think the prophet is and what is his role at the mountain of God in relation to socio-religious and political situations?

Why do pilgrims seek the eschatological Paradise at the mountain of God?

The thesis is divided into three parts: the Israelite, Kimbangu and Shembe Prophet Movements. Each part discusses the concept of the mountain of God in the background of the particular socio-religious traditions, observes the cosmological significance of the mountain of theophany, develops the theme of Zion-Jerusalem

concept in relation to the prophetic role, and then analyses the eschatological hope motif on the mountain of God. The conclusion summarises the thirteen chapters of the thesis by picking up the pre-eminence of the concept of Zion-Jerusalem in the three Prophet Movements, observes Israelite and African socio-religious traditions in relation to the prophetic mission and points out the eschatological hope of the great kingdoms of the three Prophet Movements.

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30. KRISTENSEN, W. B. op. cit. 450.
31. Ibid. 361.
32. Ibid. 360.
33. Ibid. 363.
34. Ibid.
35. Is. 49:14-15. "But Zion said, 'The Lord has forsaken me, the Lord has forgotten me.' 'Can a mother forget her baby at her breast and have no compassion on the child she has borne? Though she may forget I will not forget you!'"
36. KRISTENSEN, W. B. op. cit. 370. "Man by himself did not know the dwelling place of God. The document of this revelation, the building plan, was inscribed on a stone, which was set in the foundation of the building as the corner stone. Even if the building were later enlarged the original plan might not be departed from."
37. ELIADE, M. op. cit. 43.

38. Ibid. 59.
39. KRISTENSEN, W. B. op. cit. 417.
40. Ibid. 420.
41. Ibid. 441.
42. WALLS, A. F. Africa and Christian Identity. In Mission Focus: Current Issues, ed. W. R. Shenk. 1980. Scottdale. 221.

PART ONE

THE BIBLICAL CONCEPT OF ZION-JERUSALEM

The study of this first part of the thesis discusses the biblical concept of Zion-Jerusalem on which the Kimbanguists and Shembeites base their claim that Zion-Jerusalem epitomises the mountains of Yahweh (Nkamba-Jerusalem, Nhlankakazi and Ekuphakameni). The study develops the concept of Zion-Jerusalem in three main themes: the concept of the mountain of Yahweh, the role of the prophet on the "holy mountain" and the concept of eschatology in the biblical prophetic tradition.

The discussion of these themes is based on the biblical tradition of the mountain of Yahweh in relation to the prophet's role. The interpretation of the Scriptures is limited to the passages in which the prophets Kimbangu and Shembe saw the value of their socio-religious traditions. All biblical quotations are from the New International Version (edition 1984), and Yahweh is used for the name of God among the Jews except in quotations. Some extra biblical sources are used, when necessary, just to clarify and enforce some observations. The discussion leads into the understanding of the significance that the Kimbanguists and Shembeites attach to the mountain of Yahweh as His dwelling place and the centre the prophet's activities .

CHAPTER 1

THE CONCEPT OF THE MOUNTAIN OF YAHWEH

In the genesis of the history of the covenant people, Israel, Yahweh appeared to Abraham and made the first covenant with him on Mount Shechem (Gen. 12:1-8). At the climax of the covenant of redemption, David (the great king of Israel) offered the sacrifice of peace on Mount Zion at the threshing-floor of Araunah where he met the angel of Yahweh (2 Sam. 24:16-17). On the same mountain Christ fulfilled the covenant of redemption (Luke 23:39-49 cf. John 19:30-37). This shows that "mountain has an important role in the Bible. It is significant that the greatest theophanies [from Shechem to Zion] took place in mountain settings and that theophany in each case endowed the mountain with sacred character".¹ E. Schweid describes the land of Israel as both the land of mountains and rivers (see a map page 38). Mount Zion represents the mountains of Israel as the centre of Yahweh's revelation. The rivers represent the image of the Garden of Eden.²

The analysis of religious activities on the mountains of Israel, from Shechem to Zion, in relation to the Old Testament prophets indicates the significance of the mountain of Yahweh in the background of the Israelites' concept of Zion-Jerusalem. This chapter discusses the cosmological significance of the mountain

of Yahweh as: the religious centre of the prophet's activities, the house of Yahweh and the gate of heaven, the place of theophany, axis mundi, navel, and joy of the world.

THE RELIGIOUS CENTRE

Shechem probably means "shoulders" or "slope" referring to the geographical setting of the mountain where the terrain can be seen as the slope between two mountains. The mountain slope is located 42 miles of Jerusalem between the twin mountains, Mount Gerizim and Mount Ebal.³ It is known as "a natural capital in the hills of the country". A. Alt calls it "the uncrowned queen of Palestine."⁴

The importance of Shechem as a religious centre lies in the fact that the land covenant was first given to Abraham at Mount Shechem. It is said that "Abraham came to the makom" (here assuredly meaning "sacred area"). After the theophany, he built an altar near the great tree of Moreh, which was in the makom or "sacred area" (Gen. 12:6-7).⁵ Its importance is also confirmed by the report that the bones of Joseph were brought from Egypt to be buried at Shechem, and Stephen's speech located the burial place of all the patriarchs at the mountain city of Shechem (Acts 7:16).⁶

It should be noted that Shechem was a mountain of theophany, legislation, and a religio-political centre where the covenant, on which Israel as a covenant

nation later on depended, was made and renewed. Here we encounter three constant elements of the makom: "sanctuary, covenant, and tree (Joshua 24).⁷ And also in the period of Hyksos, the rulers of both Canaan and Egypt,⁸ there was a temple on the mountain.⁹ Shechem was the mountain city of the Canaanite god called El-Berith, "god of the covenant" (Judges 9:4, 46). The passage of the covenant at Shechem (Joshua 24:1-28), according to some scholars, is similar to the song of Deborah acknowledging Yahweh as a God of covenant.¹⁰ Shechem, the mountain of theophany and covenant, became a religio-political centre in the time of Joshua. On this mountain of Yahweh he established Israel as a nation in the promised land about 1200 BC.¹¹

Moriah, a yet unlocated mountain, is another religio-political centre. To it Yahweh sent Abraham to sacrifice his son. Abraham called it "Yahweh Jireh" (on the mountain of Yahweh it shall be provided). The Vulgate has rendered land of Moriah: "in terram visionis" (the land of vision).¹² One may say that in the land of Moriah there is a "mountain of theophany on which Yahweh provided blessing and salvation". Isaac, according to extra biblical tradition, went to the same mountain of Yahweh to pray about his wife barrenness. The altar he used, according to later Jewish tradition, was built by Adam. Later on David discovered the historical altar and used it.¹³

Mount Moriah is linked to the royal sanctuary. It is believed that the unnamed hill top was used for a threshing-floor. Some scholars identify it as "the rocky hill top of Jerusalem N of the city of David", where Solomon built the Temple (2 Chr. 3:1). The Old Testament emphasises the fact that the land of Israel is "holy" because Yahweh chose to dwell among His people on Mount Moriah (Zion).¹⁴ If the unspecified mountain peak is the same site where the historical Solomon's Temple stood, then Yahweh has provided indeed and claimed the mountain peak as His dwelling-place. It became the capital city of His chosen people and an international religious centre of attraction for pilgrims.

THE HOUSE OF YAHWEH AND THE GATE OF HEAVEN

Bethel, is identified as the modern village of Beitin, its excellent springs of water attracted people in the early days. It also occupies the east-west route from across Jordan via Jericho to the Mediterranean Sea.¹⁵ Its geographical location may be one of the reasons it has more biblical references than any other mountain of Yahweh except Zion.¹⁶

The bare mountain top of Bethel was seen as a worship centre for nomads through the millennia.¹⁷ It was built in the early Hyksos period (ca. 1750-1650).¹⁸ "Although archaeology gives us no details of Abraham and Jacob's

stories, the narratives fit well into the general picture of the middle age."¹⁹

Jacob's experience of theophany lays a special emphasis upon the term "Bethel" as the "house of Yahweh" and the "gate of heaven". For the Canaanites Bethel meant simply a "house of God", but for Jacob it was also the gate of heaven itself. Yahweh also speaks of Himself as the God of Mount Bethel (Gen. 31:13). Thus Bethel was, like Sinai and Shiloh, a theophanic mountain.

THE PLACE OF THEOPHANY

Sinai is the most prominent of all theophanic mountains. The word "Sinai" is connected with Hebrew S^eney (bush) in reference to the theophany that Moses had of the bush on fire at Mount Sinai. It is also known as the mountain of covenant making.²⁰ Sometimes it is referred to as a hill, mountain or wilderness. It is also called Mount Horeb (Ex. 3:1; 4:10; 5:12).

The exact location of the mountain of theophany remains uncertain. Here we have a group of mountains, just a few miles apart.²¹ There are many theories as to the exact location of the biblical Mount Sinai but most scholars identify Ras as-Safsafah (6,937 feet), one of the twin peaks of Jabel Musa, as the mountain of theophany and Mosaic legislation (see a plate page 39). Ras as-Safsafah seems to accord very well with the

Exodus data. The Israelites needed a quite large area for the year of their encampment and the mile and a half plain at the foot of the mountain would have been an ideal open area for their herds.²²

If Ras as-Safsafteh is the peak of the theophany, the mountain that Yahweh chooses for self-revelation is not necessarily great in altitude, otherwise Jabel Catherine (8,652 feet) would have been the best for the purpose in the region. It seems that the author of Exodus was interested in Mount Sinai as a mountain of theophany and pilgrimage rather than the height of its peaks or the exact location of the mountain itself.²³ He probably presumed that his readers had a clear idea of such a historical mountain peak on which Yahweh revealed Himself more than any other biblical mountain. It has no rival theophanic mountain in the Bible. It is a special place for Yahweh self-revelation to His people, of legislation for the birth of Israel as a nation, of religious centre of the Decalogue, and of pilgrimage where Moses went for his period of seclusion. Elijah, discouraged and fearful, spent some times of spiritual retreat in the cave of the same mountain. Yahweh sent lightning and thunders for his enlightenment and courage.²⁴ Besides the prophets who sought spiritual retreat, Mount Sinai continued to attract pilgrims in the later period of Israel's history.

The Israelites regarded Mount Sinai as a religious

pilgrimage centre where, according to some biblical scholars, Moses discovered Yahweh, the God of Sinai.²⁵ In their thought it remains an outstanding theophanic mountain among the mountains of Yahweh,²⁶ on which Yahweh designed the Tabernacle and Ark which later on were enshrined on Mount Shiloh.

Shiloh (modern Seilum) is located north of Bethel and east of the main road from Shechem to Jerusalem (Judges 21:19). It became the headquarters of the tribes of Israel, where people went to the house of Yahweh (the Tabernacle that Yahweh designed at Mount Sinai). It remained the religious pilgrimage centre in the land from the time of Joshua's conquest throughout Israel's apostasy in Eli's era to Samuel, during whose ministry theophany resumed (1 Sam. 3:1).

The reason for Joshua's choice of Shiloh as the capital city of the new nation is not clear, because unlike Shechem and Bethel, it had no tradition of patriarchal connection, and its geographical location is comparatively low in elevation. It is overshadowed by high hills on all sides except at south-west.²⁷ In spite of its low altitude, Yahweh chose to resume the line of communication with His people there. Its attachment to priestly figures also helped it to retain its religious importance for centuries. The priest Eli was to Mount Shiloh what Elijah became to Mount Carmel.

Carmel has been identified with Khibet et Karmel

(Karmel, Kurmel), where the king Saul set up a monument for himself. It was regarded as a symbol of human beauty, "the very gateway of rains".²⁸ It is also a prominent mountain on the coast of Palestine (1 Sam. 23:35; 1 Chr. 1:37), the head of a range of mountains, to which it has given its name. They stretch just into the Mediterranean Sea.²⁹

The Israelites regard Mount Carmel as another mountain of Yahweh because of its being the centre of Elijah and Elisha's prophetic activities which were of special religious significance. They remember it especially as the scene of Elijah's contest with Baal's prophets, during which Yahweh revealed Himself to His people as the only true God by sending fire and rain (1 Kings 18:19-49) while Baal and Balath, deities of fecundity and fertility, failed to do their duties. Consequently the name of Elijah is still attached to the mountain of theophany because of its "sacred cave". The so-called "cave of Elijah" at the foot of the mountain attracts pilgrims (the Israelites, Christians and Muslims).³⁰ The only cave which may be regarded as more sacred than that of Elijah is the cave of Mount Bethlehem in which, according to the second century tradition, Yahweh revealed Himself to mankind through the birth of Jesus.³¹

Bethlehem is located about 6 miles south-west of Jerusalem near the route that links Jerusalem to Hebron

and Negeb,³² in the Judean highlands, which stretch east-northwest. From Mount Bethlehem one looks to the west the main highway from Jerusalem to Hebron. The mountain rises about 2,500 feet in elevation forming a semi circle at the end of two little elevations.³³

Bethlehem became a mountain of Yahweh, in a special way, in Judea. The important clan claiming descent from Perez, the ancestor of David and Jesus, according to Matthew's genealogy of our Lord (Mat. 1:1-16). It is the birth place of the great king of Israel (David) and Jesus (the King of kings), the fulfilment of all theophanies for mankind.

Besides its being the place of consummated theophany, pilgrims regard it as the birth and crowning-place of royalty (i.e. Davidic dynasty). David never lost sight of his home. Even when he was in the cave of Adullam, he remembered Bethlehem and longed for its water (2 Sam. 23:15). While Bethlehem is the birth place of the Prince of peace and the great king of Israel, Ramah produced a great prophet who anointed the latter.

Ramah is short form of Ramathaim meaning two heights,³⁴ a designation of many places located on high ground,³⁵ situated in the highlands of Ephraim, the birth place and burial of Samuel (1 Sam. 7:17; 25:1). David took refuge at the home of the prophet. Saul sent messengers to capture him, reaching the mountain of the prophet's residence, Yahweh sent His Spirit and they all

prophesied along with a band of prophets. Saul finally decided to do the job by himself. However, the contagious Spirit seized him and repossessed him. As soon as he reached the high place of Ramah, he also fell into ecstasy (1 Sam. 19:18-23).

So far we have examined the concept of the mountain of Yahweh in the beginning of Israel's history, in which theophany from Mount Shechem to Mount Ramah played a great role in strengthening and renewing the faith of the covenant people. However, as early as the beginning of Exodus from Egypt, in the Song of the Sea, we hear a prophecy about another mountain of Yahweh, in the future land, on which He will plant His redeemed people. Zion will be His dwelling-place, and sanctuary for His people.³⁶ One may therefore call Sinai a mountain of the genesis of Israel nation and Zion a mountain of Israel's life and religion of eschatological hope.

ZION-JERUSALEM: AXIS MUNDI, NAVEL, AND JOY OF THE WORLD

Zion was originally a Jebusite city, perhaps the king's fortress, the "stronghold of Zion" (2 Sam. 5:7 cf. 1 Chr. 11:5). Some scholars suggest that its meaning includes: "a rocky", "a dry place", or "a running water".³⁷ If the word is Semitic, it means "tower" or the "top of a mountain".³⁸

In the age of the patriarchs, Jerusalem appears in connection with Melechizedek, the king of Salem, as a

priest of the "Most High" (Gen. 14:18), a well known Canaanite deity El-Elyon. "Jerusalem is mentioned as a Canaanite city state in the Execration Text of 19th-18th centuries BCE."³⁹ The author of the book of Joshua informs us that although the king of Jerusalem who was the head of the coalition of Amorite kings was defeated and killed, Jerusalem remained a Jebusite city until David's conquest and capture of the "stronghold of Zion" (Judges 19:11-12).

After David's capture of Zion in 996 BC,⁴⁰ it was renamed "Ir David (David's city), Later on it became synonymous with Jerusalem, and the names were used interchangeably (Mic. 3:12-4:2). Moreover, in the Israelite tradition Mount Zion is often referred to as the site of the temple or the temple itself or even the whole city of Jerusalem.⁴¹ Archaeological evidence suggests that David seized the mountain city, built from Millo round and about , but did not extend its size (see a map page 40).⁴² We shall, therefore, use the term "Zion-Jerusalem" for the purpose of our study, in reference to "Mount Zion" or "Holy City" or "Jerusalem".

People's reverence and admiration gave Zion-Jerusalem several names which made it the property of Yahweh, the centre of the prophets'activities, the home of the kings and holy things, the axis mundi and the joy of the world. It is also said that Yahweh appointed the mountain city to be the centre of His future kingdom

(Is. 2:2; 18:7). The prophets and Hebrew poets called it: the "City", "God's City", "Holy City", "City of Justice", "the Faithful City", "the City of Peace", "the Beautiful City" and "the City of God".⁴³ These names reflect the picture of the city painted by the Psalmist in his song of praise of Zion-Jerusalem (Ps. 48:2-3):

"It is beautiful in its loftiness,
the joy of the whole earth.
Like the utmost height of Zaphon is
Mount Zion,
the city of the Great King.
God is her citadels
he has shown himself to be her fortress."

D. Baly describes the scenery of the mountain city of the Great King:

"The city itself stands where the three steep sided little wadis gather together to form one valley. They are Kidron valley, the Tyropoeon valley and the Valley of Hinnom. Between the Kidron and Tyropoeon valleys along narrow spur extends southward, and it was the narrow spur that the first town was built, the town of Jebus. This was the town which was taken by David and which he made into his capital. It is very strongly defended by steep descents on all sides except the north, where it is joined to the main plateau, and when David captured it the level land of the spur must have been thickly covered with houses, for it is a very small area."⁴⁴ (See a map of the old Jerusalem page 40.)

David moved from Hebron, his temporary capital, to the naturally defended peak of Zion-Jerusalem for military strategic purposes. Zion-Jerusalem is lower in altitude than Hebron (Hebron: 3,300 feet, the peak of Mount Zion: 2,440 feet).⁴⁵ Even the natural knoll, now known as the "Sacred Rock" is not the highest plateau, it is surrounded by higher peaks.⁴⁶

However, Zion-Jerusalem was chosen by Yahweh for His dwelling-place. It was believed that the location of Araunah's threshing-floor, where the angel of Yahweh ordered David to build an altar, is the site of Solomon's Temple. That is north of David's city, where the Dome of the Rock now stands.⁴⁷ According to rabbinic tradition, the Rock (Arab es-Sahra) is the surface of the altar that David built to stop the plague. On the platform of this historical altar is Ka'aba, the Muslims' most "holy place".⁴⁸ By this act David discharged his duty as a representative of Yahweh on His mountain. On the other hand, by ordering that an altar be built on a particular place of His choice, Yahweh indicated that He claimed Zion-Jerusalem as His dwelling-place for the fulfilment of divine plan of the redemption of man.

Ezekiel in his prophecy against Gog and Magog sees people gathering together from all nations at the "navel of the world" - Zion-Jerusalem (Ez. 38:12). Rabbinic tradition developed the prophet's theme of Zion-Jerusalem being the "navel of the world":

"As the navel is set in the middle of a person so is Erez-Israel the navel of the world... Erez-Israel is located in the centre of the world, Jerusalem in the centre of Erez-Israel, the Temple in the centre of Jerusalem, the heikhel in the centre of the Temple, the ark in the centre of heikhel, and in front of heikhel is the even shatiyyah ["fountain stone"] from which the world was started..."⁴⁹
(See a plate page 41.)

The mountain of the historical altar, being the site

of the famous Solomon's Temple, became "the centre of Jewish national aspiration," from which they look directly to Yahweh and find themselves in the centre of the world.

The inhabitants of Zion-Jerusalem, according to rabbinic tradition, are in a superior position "for no curtain separates it [Jerusalem] from God." Their prayers rise directly to heaven via Zion-Jerusalem, "which is the gateway to heaven.... The walls of Jerusalem will eventually approach the Throne of Glory..."⁵⁰ It is also said that "the air of the holy land makes man wise."⁵¹ Since Erez-Israel is the "navel of the earth", it is believed that Yahweh created the world beginning with Zion-Jerusalem.⁵² Some Christians expressed this Jewish view in art. The 13th century round map of the world in the Hereford Cathedral had Zion-Jerusalem in the centre.⁵³

Ezekiel regards Zion-Jerusalem as the centre of Yahweh's creation and thus a place of rendezvous, where heaven and earth come together. It is the "locus of divine human encounter."⁵⁴ In the prophet's thought Zion-Jerusalem represents the mountains of Israel. He sees the Good Shepherd on the very high mountain of Yahweh (i.e. Zion-Jerusalem). In this context he delivers the message of restoration of the beauty, prosperity, purity, and fertility of the mountains of Israel. The once cursed mountains will be fruitful to

welcome home Israel people from exile (Ez. 36:8). The restoration ministry of the Good Shepherd on the mountains of Israel will bring together the Israelites and the Gentiles to the mountain of Yahweh. In the past the Gentile pilgrims from many countries could only enter the outer court of the Temple Mount. "Inscriptions were therefore posted in languages they could understand, Latin and Greek, warning them at the pain of death against passing through the inner Temple."⁵⁵ The whole Zion-Jerusalem and its entire Temple will belong to both the Jews and Gentiles. Then it will be truly the navel and the joy of the world (Ez. 36:11-16 cf. Ps. 48:3).

The mountain city with a new name becomes the city of the Great King, who is also the Good Shepherd, concludes the book of Ezekiel's prophecy about Zion-Jerusalem in eschatology: "THE LORD IS THERE!" Evidently this new name echoes Isaiah's eschatological name "IMMANUEL" (God with us), the sign of the imminent messianic reign and liberation.⁵⁶

THE GOOD SHEPHERD'S MISSION ON THE MOUNTAINS OF ISRAEL

The Synoptics give us little information about Jesus contact with Zion-Jerusalem in his early ministry.⁵⁷ Luke tells us that Jesus was presented in the Temple as a baby according to Mosaic law. He spent the subsequent years in Egypt and Nazareth. He and his parents made an

annual pilgrimage to the mountain city. At twelve years old, his parents found him among the teachers of the law in the Temple, the core of his mission, arguing with them (Luke 2:22-50).

In the light of his reply to the worried mother: "Didn't you know I had to be in my Father's house?", he must have continued to make an annual pilgrimage and took the opportunity to minister in the Temple.

The Bible is almost silent about Jesus' early years. However, we know that his mission focused on the mountain city. He began his early ministry in Zion-Jerusalem and ended it there. Matthew and Luke report that one of his temptations took place in the mountain city, on the highest point of the Temple.⁵⁸ He reminded his tempter of the Scriptures and preached to him (Mat. 4:5-7; Luke 4:9-12). John's report reveals incidents of Jesus' ministerial activities between this event at the eve of his public ministry and the last day of his earthly life. The dialogue with Nicodemus, the teacher of the law, took place during the passover season in the city (John 3). The controversial healing of the lame man (John 5) was performed at the spot the church of St. Anne now occupies.⁵⁹ Excavation reveals that healing and purification rite took place at the Pool of Bethesda during the Roman period.⁶⁰ Jesus got involved in another controversial healing (John 9). By healing the man born blind, Jesus demonstrated that the purpose of the

Sabbath institution was for health care. This incident led him to declare: "I am the good shepherd" (John 10).

Jesus' ministry can be seen as a beginning of the fulfilment of Ezekiel's prophecy that the Lord himself will play the role of the good shepherd on the mountains of Israel. Jesus re-echoed this prophecy when he, after the controversial healing of the blind man, stood on the mountain, Zion-Jerusalem, and declared, "I am the good shepherd... and there shall be one flock and one shepherd" (John 10:14,16). The Good Shepherd's ministry on the mountains of Israel is an evidence of messianic mission in mountain settings:

- the mountain of teaching (Mat. 5-7)
- the mountain of calling the twelve disciples (Mark 3:13-19)
- the mountain of praying (Mat. 14:22-24; cf. Luke 23:39-44)
- the mountain of feeding the hungry crowd (John 11:14)
- the mountain of healing the sick (John 5; 9)
- the mountain of transfiguration (Mat. 17:13)
- the mountain of triumphal entry (Luke 19:18-40; Matt. 21:1-9)
- the mountain of renewing strength (Luke 22:39-46)
- the mountain of the Eucharist and hymn singing (Matt. 14:12-26).⁶¹
- the mountain of commissioning (Matt. 28:16-20)
- the mountain of ascension (Acts 1:11,12).

Peter reports that the mission of the Messiah, the Good Shepherd, included the living-dead (1 Pet. 3:18-20; 4:5-6). With the experience of encountering Moses and Elijah on the mountain of Transfiguration still fresh in his mind, he believes that communication with the living-dead is an open option through Christ. Moreover, Matthew says that at the death of Jesus the saints rose from the dead and at his resurrection they "appeared in the holy city to many people." (Mat. 27:51-53). In this incident the apostle sees Zion-Jerusalem as axis mundi: heaven, earth and sheol were at one in "THE LORD IS THERE", the symbol of cosmic unity and the core of human harmony.

In the study of this chapter we have seen that in the biblical cosmology, the mountain of Yahweh is used as the appropriate symbol of theophany. It is an axis mundi and navel of the world, the cosmic centre for socio-religious and political activities and the home of religious specialists, the gateway to heaven and the dwelling-place of Yahweh, where the Spirit challenges, judges, protects, and liberates the people of Yahweh. Archaeologists discovered Hebrew inscription on coins: "Jerusalem the Holy", "Freedom of Zion" or "For Redemption of Zion." 62



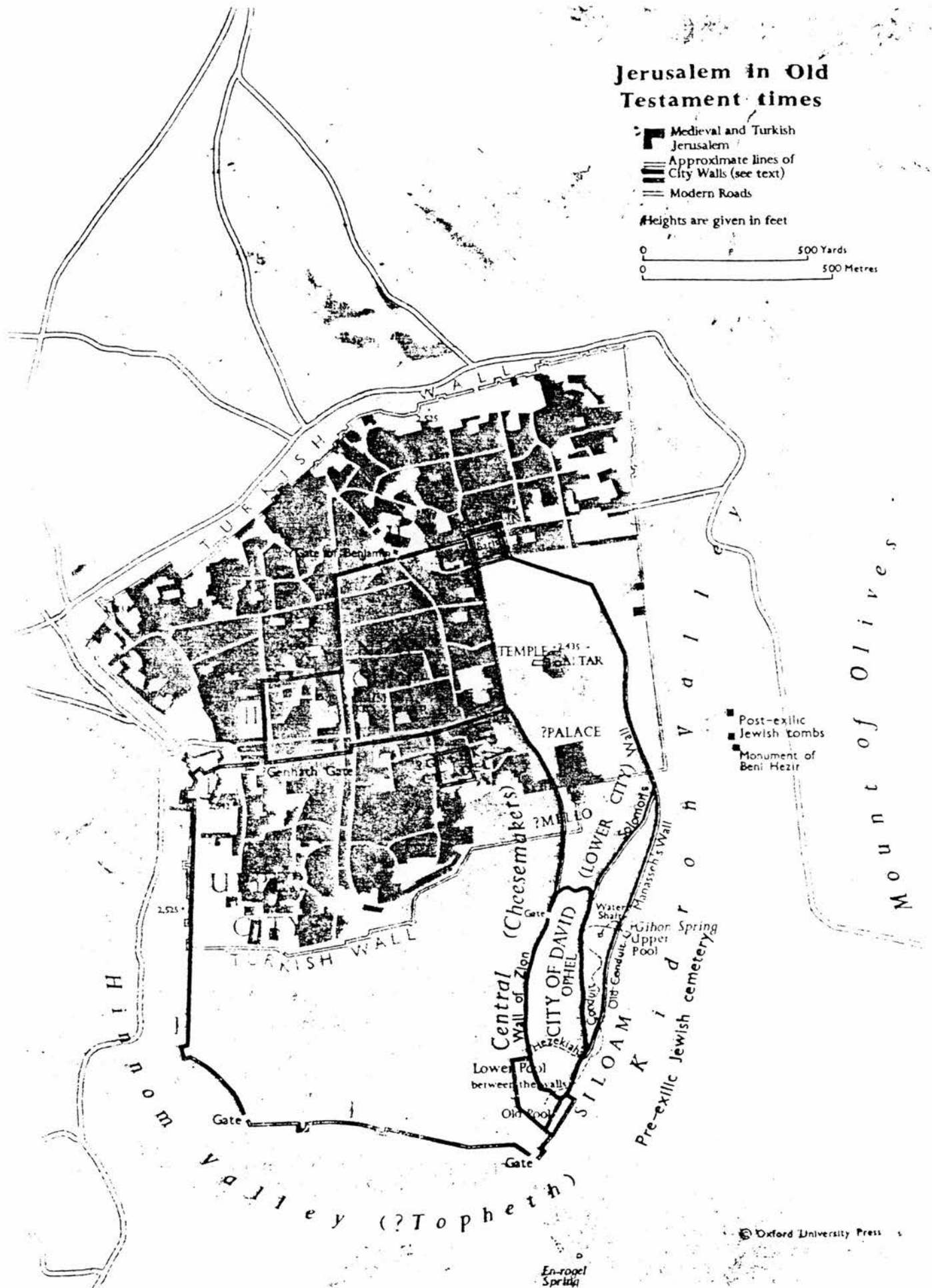
Jebel Mûsâ, traditionally identified with Mount Sinai. The Israelites encamped on the plain in the foreground.

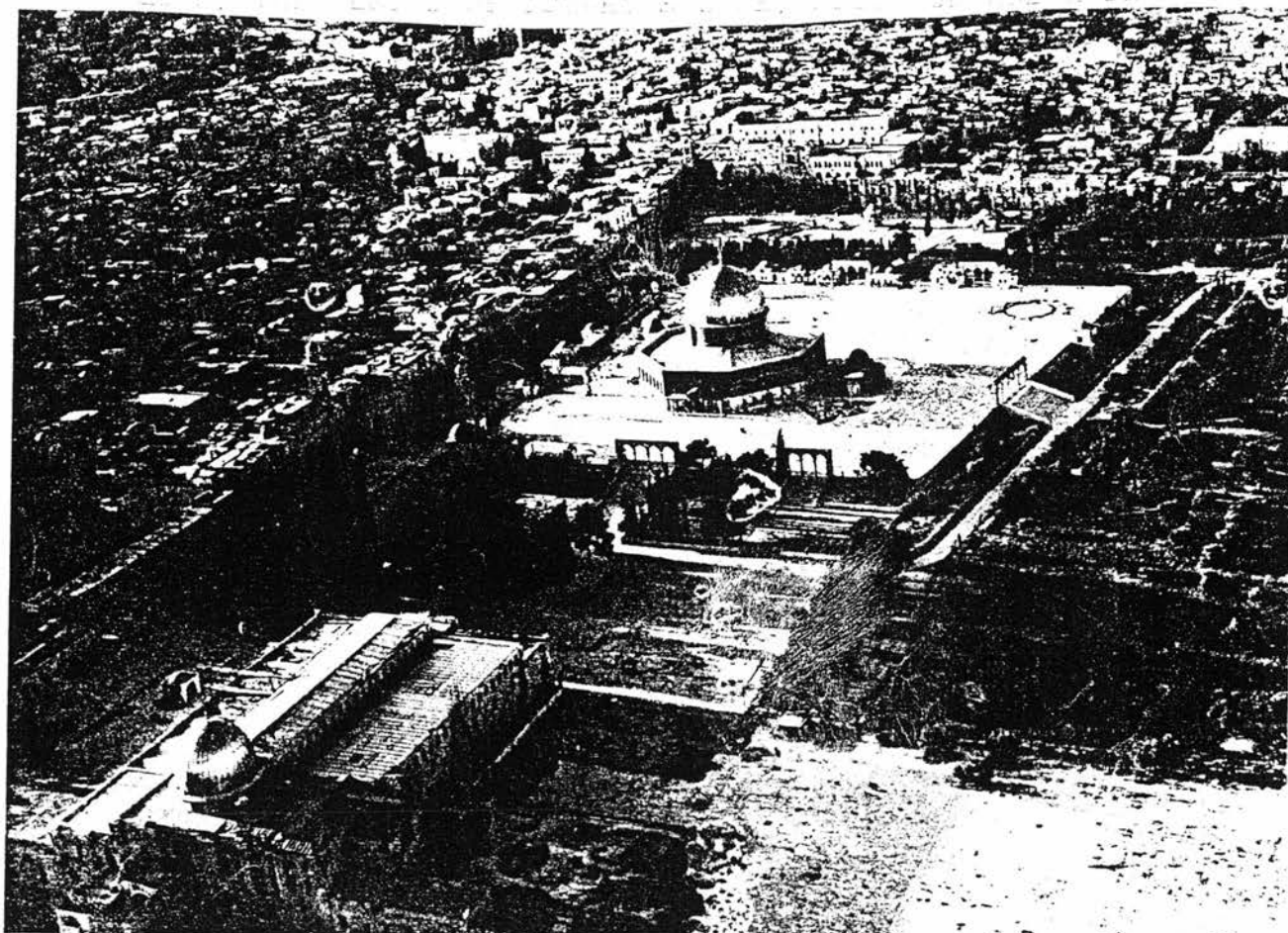
Jerusalem in Old Testament times

- Medieval and Turkish Jerusalem
- Approximate lines of City Walls (see text)
- Modern Roads

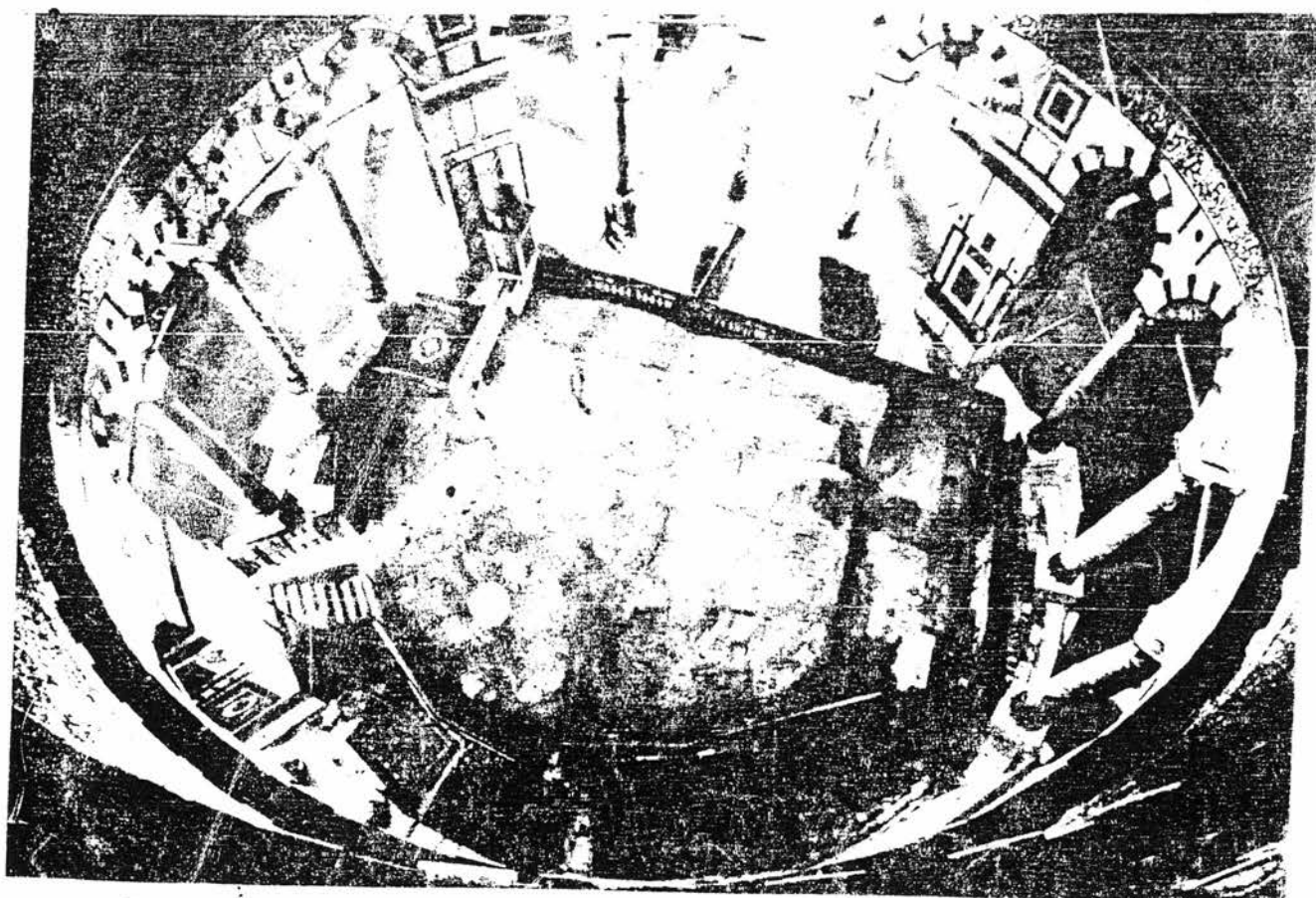
Heights are given in feet

0 500 Yards
0 500 Metres





The Temple Mount, with the Dome of the Rock in the center and the al-Aqsa Mosque in the foreground. Photo Werner Braun, Jerusalem.



The "Foundation Stone" (the "Foundation Stone") over which the Dome of the Rock is built, regarded by Jewish and Islamic traditions as the center of the world. Photo Werner Braun, Jerusalem.

FOOTNOTES TO CHAPTER 1

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14. SCHWEID, E. op. cit. 25. "This identification is explicit in Josephus (Antiq I xiii, 224; 226 VI xiii, 333) as well as in the book of Jubilee (18:13), and in rabbinic literature. It was accepted without discussion by Jerome (Hebrew Question (Gen. 22:2) on Jer. 26:4), it has influenced the Muslim folklore of Dome of the Rock, in which the Maqam el-khalil, "Abraham's place" is shown to pilgrims." BARROIS, G. A. op. cit. 438.
15. JAMIESON, H. M. Bethel. In The Zondervan Pictorial Encyclopedia of the Bible, ed. M. C. Tenney and S. Barabas, 1975. Grand Rapids. Vol. 1. 530.
16. Ibid.
17. Ibid. 533. The Canaanite deity gave its name to the mountain "the god of Baal, who normally replaced El in the Canaanite pantheon, was unable to dislodge the name of El in Bethel." "So his location continued to be known as Bethel, serving as worship centre for nomads." Hence Jacob's experience of theophany on the mountain, the house of Yahweh.
18. KELSO, J. L. Bethel. In The Interpreter's Dictionary of the Bible. ut sup. Vol. 1. 391. H. M. Jamieson thinks that the "early archaeological evidence for occupation of the

high place at Bethel is chalcolithic water jar from 3,500 BC. The lack of structures dating from that period suggests that, Bethel was an open air sanctuary in that age. During the late chalcolithic period (c 3200 BC). Bethel was occupied as indicated the ceramic evidence found around the high place and S of the sanctuary area. Aithen replaced Bethel as the major town of the area. A second occupation of Bethel was about 2400-2200 BC... a stronger defensive wall system may not have been constructed until 18th or 17th centuries." JAMIESON, H. M. op. cit. 533-534.

19. In the later period of Israel's history (times of Judges and Kings), Bethel became the official sanctuary and administration centre for the tribes. The ark, the centre of Israel's life, was enshrined at Bethel for several years, Deborah, the prophetess lived near Bethel (Judges 4:15). It was one of Samuel's administration centres as he moved around in his duty as a judge, prophet and priest (1 Sam. 7:6). Jeroboam, the king of Israel, established Bethel as the chief sanctuary rival to Zion-Jerusalem in the early years of his kingdom (1 Kings 12:26-33).
20. BUBER, M. op. cit. 19, 20. See also MCGOUGH, C. Sinai, Mount. In New Catholic Encyclopedia. ut sup. Vol. 13. 249.
21. SOGGIN, J. A. A History of Ancient Israel, 1984. Philadelphia: The Westminster Press. 130. Ibid. At the southern point of the site, believed to be the location of the mountain of Yahweh, there is a range of peaks of which the highest elevations are: Jabel Serbal (6,759 feet), Jabel Catherine (8,652 feet), Jabel Musa (7,497 feet). "The Egyptians considered these mountains sacred from antiquity." MCGOUGH, C. op. cit. 249.
22. Ibid.
23. Ibid. The Bible uses the name Sinai not only for the mountain but also for the surrounding desert. C. McGough observes that the "name is now also used for the peninsula or the triangle of land that lies between the south of Palestine, The Suez arm of the Red Sea, and the Gulf of Aqaba. This peninsula an area of about 10,000 square miles was the scene of the most

40 years wandering of the Israelites after exodus from Egypt".

24. BUBER, M. op. cit. 21 ff. G. E. Wright says that "pilgrimage such as this to the mountain of God occurred frequently at the time of the early Israel as a nation." WRIGHT, G. E. Sinai, Mount. In The Interpreter's Dictionary of the Bible. ut sup. Vol. 4. 376.
25. BUBER, M. op. cit. 24.
26. CLIFFORD, R. J. The Cosmic Mountain in Canaan and the Old Testament, 1972. Cambridge. 27. There is no evidence that the Egyptian concept of primal hill was borrowed from the Canaanite concept of cosmic mountain. The popular legend of Catherine of Alexandria "affirms that after martyrdom her body was carried by angels to the top of the mountain that now bears her name (at the beginning of the fourth century). By the fourth century small communities of monks had retired to the region, and a certain Ammonius, a monk of Canopus in Egypt, after visiting the holy place of Palestine, made pilgrimage to Mount Sinai ca AD 373". This legend led to the building of a church by Helen, the mother of Constantine in the fourth century, and the emperor Justinian established the present monastery of St. Catherine on the north-west of Jabel Musa in AD 527. WRIGHT, G. E. op. cit. Vol. 4. 376.
- 27 REED, W. L. Shiloh. In The Interpreter's Dictionary of the Bible. ut sup. Vol. 4. 329.
28. SMITH, G. A. The Historical Geography of the Holy Land: Especially in Relation to the History of Israel and the Early Church, n.d. New York: Hodder and Stoughton. 340.
29. BEEK, G. W. VAN. Mount Carmel, In The Interpreter's Dictionary of the Bible. ut sup. Vol. 1. 538. At the north it rises to 470 feet and to the maximum elevation of 1,742 feet farther south. MARE, W. H. Mount Carmel. In The Zondervan Pictorial Encyclopedia of the Bible. ut sup. Vol. 1. 755.
30. BUBER, M. op. cit. 71, 72. See also MICHAEL, A. Y. Carmel, Mount. In Encyclopaedia Judaica. ut sup. Vol. 5. 189.
31. BEEK, G. W. VAN. Bethlehem. In The

Interpreter's Dictionary of the Bible. ut sup. Vol. 1. 395. Some scholars believe that the site of the nativity on the sacred mountain has been the locus of interest and cosmic sanctuary for Christian pilgrims. A. Y. Michael observes, "The location of this event in cave east of the city is first mentioned by Justin Martyr (155-160) and by the time of Origen (third century) the site of the cave already corresponds to its present position. At the beginning of the reign of Constantine, his mother Helen erected a Christian Church over the cave. The Church was destroyed during the Samaritan uprising against Byzantine rule (529). It was rebuilt by Justinian in the form that it has kept to the present time. On the façade of the building, over the entrance, were depicted the birth of Jesus and his adoration by the kings of the East. Because this picture portrayed people in Oriental costume, the Persians are said to have spared the building when they captured Bethlehem in 614." MICHAEL, A. Y. Bethlehem. In Encyclopaedia Judaica. ut sup. Vol. 3. 142.

32. BEEK, G. W. VAN. Bethlehem. In The Interpreter's Dictionary of the Bible. ut sup. Vol. 1. 395.
33. BORER, A. J. VAN. Bethlehem. In New Catholic Encyclopedia. ut sup. Vol. 2. 394.
34. MICHAEL, A. Y. Ramah. In Encyclopaedia Judaica. ut sup. Vol. 13. 1523.
35. MORTON, W. H. Ramah. In The Interpreter's Dictionary of the Bible. ut sup. Vol. 4. 8.
36. FREEDMAN, D. N. Temple Made Without Hands. In Temples and High Places in Biblical Times: Proceedings of the Colloquium in Honour of Centennial of Hebrew Union College-Jewish Institute of Religion, ed. A. Biran, 1981. Jerusalem. 21.
37. EDITORIAL STAFF, Zion. In Encyclopaedia Judaica. ut sup. Vol. 16. 1030.
38. LASOR, W. S. Jerusalem. In The International Standard Bible Encyclopedia, ed. G. W. Bromiley, 1982. Grand Rapids. Vol. 2. 1006.
39. KENYON, K. M. Digging up Jerusalem, 1974. New York: Praeger Publishers. 83. See also MICHAEL

- A. Y. Jerusalem. In Encyclopaedia Judaica. ut sup. Vol. 9. 1380.
40. KENYON, K. M. Jerusalem: Excavating 3000 Years of History, 1962. Thames and Hudson. 19.
 41. DONALDSON, T. L. op. cit. 35. T. L. Donaldson thinks that "in the Maccabean period, the Temple Mount was known as 'Mount Zion' 1 Macc. 7:32-33. By Josephus time it was known as 'the stronghold of Zion'. By the fourth century CE, the whole of that elevation called Mount Zion was surrounded by a wall, part of which (in the Southern and Western section) lay under the present city wall and part (Northern line) ran along the present David Street while the Eastern ran the present Jewish quarter."
 42. KENYON, K. M. 1962. 50.
 43. BUBER, M. op. cit. 155. See also MICHAEL, A. Y. Jerusalem. In Encyclopaedia Judaica. ut sup.
 44. BALY, D. The Geography of the Bible: A Study in Historical Geography, 1957. London. 167.
 45. CONDER, C. R. Jerusalem. In Dictionary of the Bible, ed. J. Hastings, 1906. Edinburgh. Vol. 2. 585.
 46. BALY, D. op. cit. 167.
 47. KENYON, K. M. op. cit. 1962. 55.
 48. PEARLMAN, M. Digging Up the Bible: The Stories Behind the Great Archaeological Discoveries in the Holy Land, 1980. New York: William Morrow and Company, Inc. 109. See also KENYON, K. M. op. cit. 1962. 128.
 49. ELIAZER, M. Jerusalem in Aggdah. In Encyclopaedia Judaica. ut sup. Vol. 9. 1558-1559.
 50. KENYON, K. M. op. cit. 1962. 63. See also HALLAMISH, M. Jerusalem in Kabbalah. In Encyclopaedia Judaica. ut sup. Vol. 9. 1564.
 51. PEARLMAN, M., YANNAI Y. Historical Sites of Israel, 1964. London: W. H. Allen. 42.
 52. ELIADE, M. The Sacred and the Profane: the Nature of Religion, the Significance of Myth, Symbolism, and Ritual Within Life and Culture.

- Translated by W. R. Trask, 1959. New York. 44.
53. PRITCHARD, J. B. Archaeology and the Old Testament, 1958. Princeton: Princeton University Press. 54, 55.
 54. LEVENSON, J. D. Theology of the Program of Restoration of Ezekiel 40-48, 1976. Missoula. 17.
 55. PEARLMAN, M. op. cit. 132.
 56. EICHRODT, W. Ezekiel: A Commentary. Translated by Q. Gosslett. The original title: Der Prophet Hesekiel, 1966. London. 593.
 57. LASOR, W. S. op. cit. 1026. "It was generally held that this was south-east corner of the Temple platform overlooking the Kidron, but it is now believed to have been the south-west corner, because of the discovery of an inscribed stone making the place of the flowing of the shofar."
 58. BURROWS, M. Jerusalem. In The Interpreter's Dictionary of the Bible. ut sup. Vol. 2. 861. "The place of this miracle is a pool called Bethesda, Bethsaida, or BETHZA. Josephus calls the quarter N of the Temple Bezetha, and the two names were probably the original." The pool is said to have been "by the sheep gate". W. S. Lasor says that the location is now occupied by the church of St. Anne. LASOR, W. S. op. cit. 1026.
 59. MICHAEL, A. Y. Jerusalem. In Encyclopaedia Judaica. ut sup. 1539.
 60. This re-echoes the prophecy of Isaiah's banquet and the Song of Zion-Jerusalem. (Is. 25:5-8).
 61. MCGUIRE, M. R. P. op. cit. 53.
 62. PEARLMAN, M. op. cit. 213. See also GASTER, T. H. Cosmogony. In The Interpreter's Dictionary of the Bible. ut sup. Vol. 6. 703.

CHAPTER 2

THE ROLE OF THE PROPHET AT THE MOUNTAIN OF YAHWEH

The prophet, more than any other religious specialist, is associated with the mountain of Yahweh. There on the mountain of theophany the Spirit reveals the secret of the other realm to him. The prophet, as a "bag of the Spirit", receives and faithfully delivers divine message of both condemnation and redemption. In his role on the mountain of Yahweh, he is expected to stand between the spirit world and the world of the living. He acts according to the Spirit that controls him; and he sometimes through the inspiration of music, heals the sick and raises the dead.

In the analysis of the prophet's role, we shall consider the mountain of Yahweh as: the centre of his activities in relation to inspiration and ecstatic behaviour, to cultic music, to health and healing.

IN RELATION TO INSPIRATION AND ECSTATIC BEHAVIOUR

The theme of the Prophet Movement runs through the pages of the Old Testament. The Old Testament prophets' activities were associated with the mountains of Yahweh, especially Zion-Jerusalem. The prophet Ezekiel is a good example of this, his prophecies and activities focus on the mountains of Israel.¹ Yahweh put the Spirit in His prophets and sent them, from time to

time, with a special message for His people in a particular situation. "They screamed (karah) their prophecies aloud to the world, partly in indistinguishable words, partly in imprecations, threats, and benedictions with saliva running from their mouths (hittif "geifern" meaning prophesy), now murmuring or stammering."² The prophet inspired by the Spirit and armed with the word of Yahweh, came forward boldly denouncing political corruption and social wickedness, encouraging people to adhere to the faith of their fathers, and announcing the year of good news and Yahweh's will.³ Deutero-Isaiah, for instance, preached divine message of the post-exilic period that Yahweh will again dwell among His people in Zion-Jerusalem. He could not find a better theme of his prophecy for his people in the situation of captivity than that of "the gospel of restoration".⁴ So each situation in Israel called for its own prophet:

"Each prophet was unique, and each had a specific message that applied the principles of God's rule to particular situations. Yet each prophet's message was based on common understanding of God's character and relationship to mankind, each condemned apostasy and demanded a return to God and His covenant, and each believed in future hope of the nation."⁵

In this respect Moses and Samuel are in a special class among the Old Testament prophets. One could call them "performer-prophets", on behalf of Yahweh, shaping the history of the covenant people. Moses was an

instrument of the creation of the theocratic nation of Bene-Israel at Mount Sinai. He is a law-giver of the Sinaitic covenant, while Samuel, as a prophet-judge, reinforced that law and established a political state by crowning the first king (Saul), and later on by anointing David, the great king of Israel.⁶

The Israelites regarded the prophet as a servant of the Spirit and a man of crisis.⁷ Moses was faced with an unusual theophany of fire and consequently he confronted Pharaoh, the most powerful king of the superpower nations at his time,⁸ with the divine message: "Let my people go." He was not afraid to engage even Yahweh in polemics, and he was prepared to become anathema for the sake of his people who faced death sentence by the heavenly court. And yet in obedience to the word of Yahweh, he faithfully delivered the message of His judgement upon the rebellious Israelites (Ex. 32). He represents a special prophetism of intercession, mediation, and restoration (Ex. 18:19; 32:11-13; 32; Num. 12:11 cf. Rom. 9:3). He was a "bag of the Spirit" of Yahweh and dispensed that Spirit to his aides (Num. 11:16-17,25). He thus towers all the Old Testament prophets.⁹

On the other hand, through Samuel the rare theophany was restored in the house of Yahweh at Mount Shiloh. He became the only spokesman of Yahweh at that time to the extent that even after his death the troubled Saul



consulted him through the witch of Endor (1 Sam. 27:5-20).

The Prophet Movement was under the direct control and leadership of Yahweh.¹⁰ The word of Yahweh controlled the activities of His prophets. Jeremiah, for instance, felt the force of the Spirit like fire, and was compelled to make unpopular religio-political statements. Prophetic mission indicated a function rather than an office. Prophets were not appointed or anointed by men.¹¹ They functioned as officers of the heavenly court and representatives of Yahweh in the king's court and priestly cult of Israel. The prophet Gad came to David with Yahweh's words of judgement (2 Sam. 24:1-24). The prophet Nathan opposed David's plans of building a temple for Yahweh's name (2 Sam. 7:1-17).¹² The prophets of Yahweh did not hesitate to condemn politicians' acts of oppression, and they opposed excess payment of taxes (1 Kings 18:16-18; 21; Hosea 2:6). The prophet was the most controversial figure and yet the most feared man in the land. Tradition depicts Elijah as "one most passionately possessed by the angry spirit of Yahweh", especially when he confronted the false prophets of Baal at Mount Carmel.¹³

However, many Israelites wished to be called "prophets of Yahweh", hence numerous false prophets arose who dreamed dreams, saw visions, prophesied, and spoke in the name of Yahweh while He did not send them

(Jer. 12:15; 23:32). It was confusing and hard to distinguish false from true prophets because they all gave oracles. Jeremiah faced many of them; he mentioned some tests for false prophets: unfulfilled oracles (Jer. 28:8-9), neglected intercession (Jer. 27:18 cf. Ez. 13:5), making them "eat bitter food and drink poisoned water" (Jer. 23:15). The early Church fathers also faced the same problem. They struggled to distinguish Spirit filled prophets from charlatans by calling the former God-sent prophets, the latter were professional prophets who sought to impose themselves upon some churches.¹⁴

It seems the problem of false prophets in the Bible is as old as the nation of Israel itself. According to Mosaic law, the crime of a false prophet for misleading the covenant people to worship a false god, carried the death penalty (Deut. 13:1-6).¹⁵ Elijah ordered all the prophets of Baal to be killed after their losing the contest at Mount Carmel.

The largest ingredient of the true prophets' activities was the inspiration of the Spirit of Yahweh. They claimed that the Spirit came upon them at the time they received visions, and that Yahweh sent them with His Spirit to give oracles (Neh. 9:20; Joel 2:28). The Spirit came upon them (i.e. overpowering them) when they spoke for Yahweh (2 Chr. 15:1; 20:14; 24:20). "In Spirit" Ezekiel was transported to Zion-Jerusalem (Ez. 8:3; 40:2-3). Elijah was known for being carried to an

unknown destination by the Spirit (1 Kings 18:12). The Spirit gave the prophet supernatural power (1 Kings 18:45). However, some apostate Israelites saw the prophet in ecstasy as a fool and maniac (Hosea 9:7).

The message they proclaimed was called debar (the word), ne'um (utterance) of Yahweh, or massa (a burden) from the overpowering Spirit. The word they delivered was the wisdom, personality, and will of Yahweh. The phrase: hi e bar-Yahweh elay (the word of the Lord came to me) became a technical formula of prophetic revelation under ecstatic state. Some times the prophet's experience of Yahweh's revelation became almost unbearable. The prophet Isaiah, overwhelmed by the awful holiness of Yahweh that filled the Temple, felt helpless. He cried for help.¹⁶ In the Old Testament, ecstasy is implied when it is said that the Spirit came upon a person (Num. 11:25; 24:2; 1 Sam. 10:10; 19:20; 2 Kings 3:15; Ez. 3:14; 11:24), when he is carried or led by the Spirit (Ez. 11:24; 37:1) or when a person behaves like a prophet (Num. 11:25; 1 Sam. 10:5-6,13; 19:20). "The most ecstatic and timely pronouncements were forth coming without the prophet being asked but solely inspired or pressured by Yahweh."¹⁷

Prophecy and ecstasy

The Greek word ekstasis (ecstasy) literally means "a psychic displacement", a state in which the person's

normal functions are temporary suspended while his consciousness is absorbed in spiritual experience.¹⁸

Philo, some rabbis, and the early Church fathers describe that the Old Testament prophets were "ecstatic". The writing prophets indicate that their ecstasy was spiritual experience of Yahweh.¹⁹ Some scholars identify two forms of supernatural ecstasy: prophetic ecstasy, which is a charism, and mystical ecstasy; and this is essentially a phenomenon of the soul's awareness of its elevation and union with God. In Hindu belief this union is seen as an identity of the paramatman (Supreme Soul) and jivatman (the soul of a human being).²⁰ The Old Testament prophets' ecstasy was charisma and not ecstasy of this mystikos union in Hinduism. Their ecstatic experience seems closer to concentration rather than to mystikos union or "absorption ecstasy," like the ecstatic experience of Er the Pamphylian, recorded by Plato. Er the Pamphylian was taken beyond in his ecstatic journey in the spirit world, where he received the secret of mystery of life beyond the grave. The overpowering Spirit did not absorb the individual personalities of the Old Testament prophets even in their ecstatic experience of the spirit realm.²¹

So there is hardly any justification to classify ecstatic prophets as such as false "for the canonical prophets never condemned the false prophets for their

ecstasy."²² They rather condemned them for preaching peace when the judgement of Yahweh was imminent and for their intoxication because they staggered "when seeing visions" (Is. 28:7). Ezekiel's ecstatic behaviour of eating a scroll and cutting off a portion of his hair was understood as a genuine acted prophecy.²³ The Old Testament prophets considered their ecstatic experience as a sign of Spirit possession. However, they were individuals, each with a specific message. They did not all experience the same type of ecstasy in the same degree. Some of them meditated in prayer for some days before ecstasy occurred. Some others spoke out as they received revelation using their own words or divine speech.²⁴

Nevertheless, groups and individual prophets experienced contagious seizure of the Spirit. The Spirit from Moses came upon the 70 elders who assisted him in prophesying (Num. 11:16,25). Saul and his men fell into ecstasy and prophesied as soon as they came into contact with a group of prophets at the high place of Mount Ramah (1 Sam. 19:18-24). So it seems the Old Testament associates prophetic activities and ecstasy with the mountain of Yahweh.²⁵

The ecstasy of the prophets was sometimes induced by means of hymns, songs, and liturgical dancing (1 Sam. 10:5; 2 Kings 3:15).²⁶ When Saul met a band of prophet-singers, he joined them, changed into a

different person and prophesied (1 Sam. 10:1-16).²⁷ Just before Elisha could give oracle to the inquirer Jehoshaphat, needing music to induce his prophetic ecstasy, he asked for a minstrel, then he prophesied to the sound of the kinnor, "sacred lyre", (2 Kings 3:15).²⁸

IN RELATION TO CULTIC MUSIC

Although the spoken word is more prominent than the sung word in the Bible,²⁹ some external evidences indicate that music and supernatural power were linked in Israel. David's playing and singing soothed the evil spirit of Saul (1 Kings 3:15). The walls of Jericho collapsed after the ritual sounding of the ram's horns.³⁰ Some archaeologists believe that the walls of this most ancient mountain city collapsed as a result of a mysterious event in a form of an earthquake.³¹ Jewish tradition associates this intrinsic power of music with the high place of the mountain of Yahweh and the "holy place" of the Temple Mount. Whenever Moses went up to meet Yahweh on Mount Sinai the shofar (the wind instrument made of ram's horn) was sounded (Ex. 19:16,19). The high priest serving in the "holy place" of the Temple wore some "sacred instruments" called "pa'amone zahav" (golden bells) which made some sound as he moved around "that he die not" (Ex. 28:35). Archaeologists discovered some of these "sacred instruments": kinnor and hazozerot stamped on Bar

Kokba's coins.³² Aaron and his descendants had a privilege of blowing the "sacred trumpets", which controlled people's movement and reminded them of divine presence, as Yahweh commanded Moses (Num. 10:1-10).³³ The modern use of music psychotherapy shows the ancient Israel's wisdom in recognising that music had some "intrinsic power to change behaviour."³⁴

The group of prophets mentioned in the first book of Samuel are said to have been ecstasies. They inspired pilgrims at the high place of the mountain of Yahweh with their inducing music and furious dances. "Music was one of their most effective means of achieving ecstasy."³⁵ This is confirmed by Samuel's words that Saul will change and turn into a different person upon meeting a band of prophet-singers (1 Sam. 10:5-6). The band of prophet-singers played the role of cultic singers before David appointed permanent temple singers.³⁶ These high place folk prophet-singers used, as a part of their profession, simple musical instruments such as harp, drum, flute, lyre, and cymbal (1 Sam. 10:5, see a plate page 71). A. M. Ruthmüller holds the view that these folk prophet-singers greatly influenced David. He brought the Ark of the covenant in Zion-Jerusalem, and led the people of Israel in paying homage to Yahweh with music, dance, and ecstasy.³⁷

The Chronicler tells us that David appointed temple singers to prophesy while singing (1 Chr. 25:1-5; 2 Chr.

35:15) and that he instituted the levitical singers who functioned as prophets throughout the temple era. Some scholars, who hold that there were no such prophet-singers in Israel, ignore the fact that the Chronicler clearly states that David appointed temple singers whose function was to prophesy while singing, and they overlook the function of some prophets such as Johaziel at the cultic centre or temple (2 Chr. 20:14-17). H. Jagersma thinks that Habakkuk was one of the cultic prophets who prophesied and served in the temple.³⁸ Moreover, it is believed that "David founded the earliest official body of musicians..."³⁹

There is hardly any evidence to refute the view that these prophet-singers and some other individual prophets were attached to the Zion-Jerusalem Temple. The prophet-singers eventually emerged with other levitical orders before the time of the Chronicler (perhaps 4th or 3rd century BC).⁴⁰ Moreover, according to the Chronicler, the centralisation of worship in the Temple of Solomon (c. 962-922) included a professional music school to train levitic singers (1 Chr. 25).

If the folk prophet-singers in David's era behaved like those at the time of Amos, David's purpose of the institution of prophet-singers could have been to revitalise and centralise the worship of Yahweh in Zion-Jerusalem. Amos denounced the external pomp of their orchestra. He saw that their meaningless singing made

the worship of Yahweh a mockery (Amos 5:23 ff.). While hymns and inspired singers enhance all religious activities, according to Talmud, the Israelites believed that the "lack of correct singing annulled the value of sacrifice."⁴¹

The highlight of the Feast of Drawing Water was the performance of the levitic singers. The celebration at this occasion was "the most joyous and most musical of the temple's festivities." The "men of good deeds" opened the first day of the Feast of Tabernacles with dance, followed by the levitic singers who, with their musical instruments, intoned the 15 Songs of Ascent (Pss. 120-134), which have been designed to be sung in pilgrimage to Zion-Jerusalem. Dancing, singing, and merrymaking went on the whole night until the first cockcrow. The celebrating crowd proceeded in orderly procession to the well of Siloam.⁴²

The levitic singers' performance received an international recognition. The weepers by the waters of Babylon were probably the levitic singers (Ps. 137), whom their captors asked to join the other exotic court orchestra the Assyrian and Babylonian kings had in their disposal for entertainment. Away from Zion-Jerusalem, the mountain of joy and singing, they said "How could we sing the song of Zion in a foreign land?" (Ps. 137:4) After the exilic experience, the Psalter ceased to be used exclusively as temple songs, the entire community

used it for "devotion and consolation."⁴³ But music as a sacred art developed, renewed its spiritual influence, and took a new form under the leadership of Ezekiel, Nehemiah, and especially Ezra. The melodious recitation of the biblical texts and chanting of Psalms encouraged the participation of laymen. It seems the practice developed as a result of Ezra's introduction of weekly public readings of the Scriptures.⁴⁴

The Bible contains hymns by people inspired spontaneously to prophesy for a specific occasion and special purpose: Moses, Miriam, Deborah in the Old Testament and Mary, Zechariah, Simeon in the New Testament.⁴⁵ The three hymns in Luke which Mary, Zechariah, and Simeon sang assert that "promise and fulfilment are characteristic of salvation history."⁴⁶ Each of these inspired servants expressed a "promise fulfilment" that Yahweh has "visited and redeemed" Israel. Mary sang the Magnificat (Luke 1:46-55), Zechariah the Benedictus (Luke 1:67-79), Simeon Nunc dimittis (Luke 2:29-32).⁴⁷ They declared the fulfilment of the universal prophecies of Deutero-Isaiah and Trito-Isaiah in the messianic age and celebration of the coming of the Messiah: "A light for revelation to the Gentiles and for glory to your people Israel...." (Luke 2:32). Different people in the Bible used music for

various activities (see a diagram, appendix A, for details).⁴⁸

Besides speeches and sermons, the prophets relied on poems for conveying divine message. Their prophetic activities included originating some kind of religious poetry known as Psalms, and "Songs of the House of Yahweh". So it is safe to say that in many cases "utterances of the prophet were sung ..."⁴⁹ Moses and Miriam, the prophetess, led the congregation of Israel in singing the two oldest sacred hymns in the Bible. The main theme of the hymns is the praise of Yahweh for the gift of life.⁵⁰

IN RELATION TO HEALTH AND HEALING

Musical skill in Israel was considered as one of the marks of a healthy person. The qualities of an ideal healthy Israelite of good life were found enshrined in the person of David, whom the Bible describes as skilful in music, prudent, warrior, and a man in fellowship with Yahweh (1 Sam. 16:18).

The Israelite concept of associating health and healing to their covenant relationship with Yahweh goes back to Moses' experience of theophany at Mount Sinai where Yahweh declared "I am Yahweh, the God of your fathers." (Ex. 3:15). The Israelites understood the fatherhood of Yahweh in the context of their own tradition of the father's responsibility as the head of

the family. The father's privilege to beget, bless, provide, and protect was a direct reflection of the nature of Yahweh, the heavenly father. So their observance of the laws and regulations of Yahweh meant a clean bill of good health.⁵¹

The Israelites of the Ancient Near East regarded poor health, sickness, and disease as a result of socio-religious wrong doing _ i.e. man's sin or that of his ancestor (John 9), or the adversative work of certain malefic spirits (Mark 9:17). Because of these pathological phenomena, good and evil alike befall man by the permission of the Lord of the universe. They believed that strict observance of divine commands and precepts would ensure maintenance not only of physical and mental or spiritual health but also of security and prosperity (Job. 2:7; Ex. 15:26). For them healing constituted a manifestation of divine forgiveness because Yahweh declared Himself the physician of His people (Ex. 15:26).

Nevertheless, rabbinic tradition sought to justify human participation in divine healing by taking the human body as a parallel to the Garden of Eden. The Jewish religious specialists had their centre of activities on the mountain of Yahweh, which was often identified with the Garden of Eden.⁵² They regarded priests and prophets as healing agents of Yahweh tending the vineyard of the creation on His mountain.⁵³ The Old

Testament prophets, at least before the second Temple, also supported healing by medicine and surgical appliances (see a plate page 72). We find that ointment and bandages were applied to wounds (Is. 1:6), and Isaiah advocated the use of a plaster made of a cake of figs to be laid on Hezekiah's boil (Is. 38:21). Ezekiel suggested that the broken arm of Pharaoh required a bandage for healing (Ez. 30:21).⁵⁴ Apart from these few references, the Bible gives us very little information regarding healing with medicine.

Since sickness, disease and misfortune, in Israelite thought, attack individuals and community as a result of socio-religious offence, the Old Testament lays more emphasis on prevention of disease than on cure. It was obviously noticed that in 14th century in Italy other people died in epidemics of plague. But the Israelites escaped because of their concept that prevention is better than cure.⁵⁵ Mosaic prophylactic laws have a socio-religious aspect. They encourage Israelite community to extend outwards in spirit of social relationship, and upwards in a pursuit of a life of spiritual fellowship with Yahweh. Sinaitic laws and regulations, in Israelite thought, cover all aspects of human being. A person is psycho-physical and socio-religious being.⁵⁶ "Indeed the most striking feature of Israelite thought is that man is a totality, a psycho-physical whole, soul-substance. This soul-substance is

found in various parts of his body, as also in his shadow,, his footprints, even his cloths".⁵⁷ Hence the belief that the prophet's cloths had healing power (2 Kings 2:12-15; Luke 8:43-45).

The precepts of Mosaic era survived to the modern age as a model of sanitary significance and hygienic insight. In this respect Moses is the "father of preventive medicine".⁵⁸ He demonstrated that by the Sinaitic legislation Yahweh was the giver of life, and that to enjoy good health was to walk with Him in obedience of His laws.⁵⁹

The Sabbath as a day of rest, besides being Mosaic legislation, is also found on Ashurbanipal's holiday calendar. In this the new moon day fell on the first week of each month, the day of the full moon _ i.e. the day after the fourteenth was called shabattu _ on which people refrained from work and propitiated the deity.⁶⁰

The Sinaitic legislation in Exodus 31:13 has twofold aspects: spiritual and physical. The spiritual aspect gives man an opportunity for both mental and spiritual re-creation in conjunction with the worship of Yahweh. The physical aspect provides a time of relaxation in order to maintain physical vigour with constant capacity for efficiency.⁶¹ The provisions of the Sabbath, which include domesticated animals, intended to prevent some incidents of physical breakdown. On this account the Pharisees went to an extreme and condemned Jesus for his

healing activities on the Sabbath. He, in response, criticised them for their hypocrisy and insensitivity in taking care of their domesticated animals, on the Sabbath, and yet neglecting the health of human beings (Luke 13:10-12). For reasons which are difficult to comprehend, the principle of one day in seven is most suited to the normal operation capacity of human body. Different ratios such as one in six or one in eight have been tried, but have failed to achieve the success encountered with the ratio of one in seven.⁶² The Sabbath law extended the concept of recreation to the land itself for fertility, to the poor regarding cancellation of debts and to slaves for emancipation (Lev. 25:2-7; Deut. 15:1-15). This emancipation indicates the ancient neighbourhood relationship between landlords and serfs, between settled peasants and slaves.⁶³ "The idea of the sabbath thus emerges as a prophylactic and therapeutic principle of fundamental significance for the physical and spiritual health of the individual and the community alike."⁶⁴

Laws regarding edible food are the most scientific of their kind that one can find in the Ancient Near East.⁶⁵ Their background can be traced in the story of Noah and the flood (Gen. 7:1-2). The Mosaic legislation did not restrict vegetarian diet except that the fruits of a new planted tree were forbidden for food. So the old legislation seems to have categorised clean and unclean

animals on the grounds of herbivore and carnivore. It classified those animals which chewed cud and parted the hoof as clean, and these were deemed exclusively vegetarians (Gen. 11:3-8; Deut. 14:4-8).

It is important to note that under subtropical climatic conditions the flesh of vegetarian animals is much less hazardous to health than that of carnivore animals. The meat of the pig and of the rabbit are particularly dangerous for being carrier of many parasitic organisms.⁶⁶

Legislation about sexual relationships was the most elaborate of its kind in the ancient world and may be understood from religious, sociological and biological aspects. Regarding the religious aspect, the stipulation of the Sinaitic covenant demanded a high standard of morality of the "chosen people" against the wide spread of sexual deviation associated with religious rite in the Ancient Near East, such as incest and bestiality.

Sociologically, the regulation of sexual relationships protected the ordinary Israelites from a few dominant families, who would otherwise monopolise the land and wealth through intermarriage.⁶⁷ The presence of blood forbidden in all forms to the Israelites meant that any irresponsible behaviour of a menstruating woman could affect the whole community. Whatever came into contact with her during her periods

and after parturition became unclean (Lev. 15:19-24; 12:25).

Biologically the rules were intended to prevent some incidents of incest and effect of consanguinity which was held responsible for diminution of fecundity, deterioration of physical vigour and health, mediocrity of mental capacity.⁶⁸

Sanitary rules earned the Israelites, in spite of the scarcity of water, the title "washing people".⁶⁹ The sanitary legislation included measures against pollution of air and water. Water had to be pollution free for its "sacred" use of ritual purification. The elders of Jericho, for instance, approached Elisha for purification of the contaminated water and land (2 Kings 2:19-22). Modern sanitary science see a clean water supply as one of major discoveries.⁷⁰ But Israelite concept of cleanness and pollution free include ritual ablution. Under normal circumstances purification could be done only through ritual washing after a certain period of quarantine. Priestly duties required a prominent exercise of ablutions. Entering the Tent of Meeting or approaching the "holy things" of Yahweh without the required ritual washing meant death for the priest (Ex. 30:18-21).

Yahweh constantly declared Himself "Holy God of Israel". So Moses laid down all the details of regulated sanitary procedures for the people of the Lord of

holiness. If the Sinaitic laws for sanitation, isolation (in the case of contagious diseases) and hygienic measures were strictly observed, the Israelites were well protected against infectious diseases. This prophylactic approach became Israelite special contribution to medical theory of preventive medicine. "This has been recognized by authorities, even those with no great interest in the religious aspect of the Bible."⁷¹ The Talmud states that no rubbish heaps and dung hills were to be found in the "holy city". No dead body of a person or animal was to remain in Zion-Jerusalem overnight. The Valley of Hinnon was used "as a kind of public incinerator"⁷²

In the light of the five principles of Sinaitic prophylactic sanitary and religious code we have discussed above, it would appear that the Israelites regarded health and wealth, security, and prosperity as divine gifts. The post exilic Israelites thought that recourse to and reliance on human healers was trespassing upon the divine prerogative and on a function, which belonged solely to the operation of the Creator's discretion.⁷³ The faithful Israelites looked to Yahweh, the great physician, for healing. The sick and diseased sought healing in prayer and sacrifice. Priests and prophets occasionally offered blessing, advice and prognoses.⁷⁴ Even the apocryphal book Ecclesiasticus (38:1-15), which highly praises the

physician, encourages people to cleanse their hearts, pray to Yahweh, and then consult the physician whom He gave the knowledge to heal His people.⁷⁵ Most probably because of this concept many of the Old Testament prophets did not consider healing as an integral part of their ministry. They rather envisaged the messianic age when the evil of disease and death will be dealt with.⁷⁶ However, Elijah and Elisha healed the sick, raised the dead and performed miracles including restoring fertility of the Shunammite woman (1 Kings 17; 18; 2 Kings 2; 4; 5; 6). Miracles, healing and raising the dead occurred in the Old Testament for only one purpose. They indicated that Yahweh was at work in a new way leading to messianic age in the fulfilment of divine plan in the redemptive history of man.⁷⁷ The expectation of messianic age is found in the concept of eschatology in the biblical prophetic tradition.

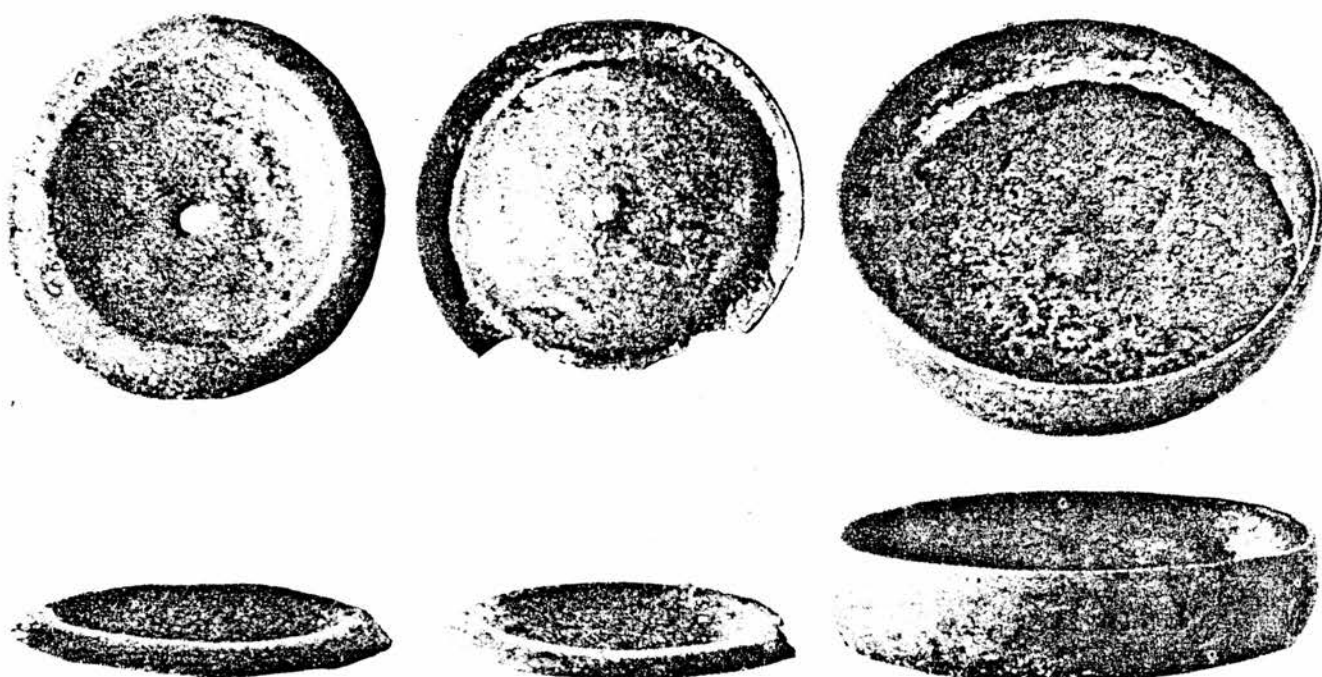


Figure 1a. Pair of bronze cymbals and bronze bowl (possibly a drum), from Hazor, 14th-13th century B.C.E. Cymbals, diam. c. 4 in. (10 cm.); bowl, diam. c. 8 in. (20 cm.). From Y. Yadin et al., *Hazor I*, Jerusalem, 1958.

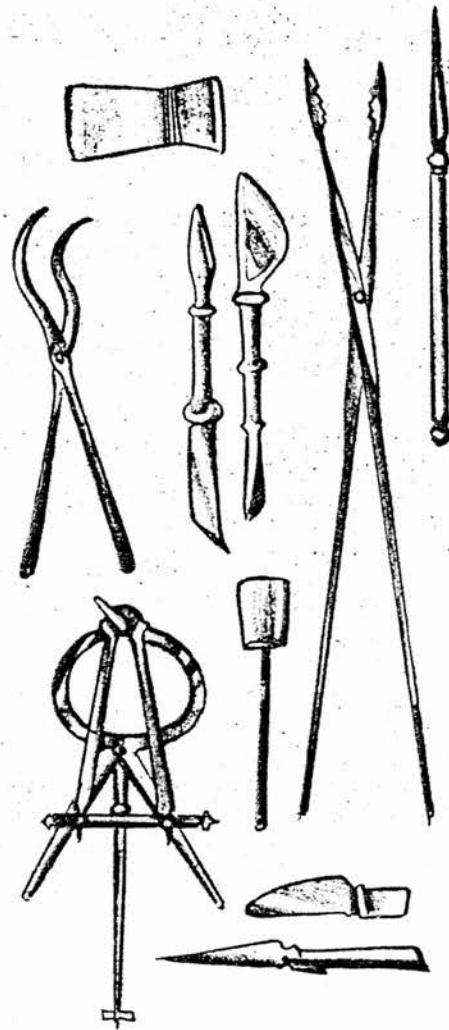


Figure 1b. Bronze bell, from Megiddo, tenth-ninth century B.C.E. The two shoulder-like protuberances hold an iron pin, from which was suspended an iron clapper, now missing. Height c. 2½ in. (6 cm.). From R. S. Lamon and G. M. Shipton, *Megiddo I*, pl. 77, Chicago, Ill., 1939.



Figure 1c. Pottery rattles. Left to right: Beth Shemesh, first half of the first millennium B.C.E., height 3½ in. (8.5 cm.); Gezer, first quarter of second millennium B.C.E., height 3 in. (7.5 cm.); Gezer, last quarter of second millennium B.C.E., height 4½ in. (12 cm.). Courtesy Israel Department of Antiquities and Museums, Jerusalem.

HEALING,



Ancient surgical instruments

FOOTNOTES TO CHAPTER 2

1. JAGERSMA, H. A History of Israel in the Old Testament Period. Translated by J. Bowden, 1983. Philadelphia: Fortress Press. 188.
2. WEBER, M. Ancient Judaism. Translated by H. H. Gerth and D. Martindale, 1952. Glencoe: The Free Press. 282.
3. MACRAE, A. A. Prophet and Prophecy. In The Zondervan Pictorial Encyclopedia of the Bible, ed. M. C. Tenney and S. Barabas, 1975. Grand Rapids. Vol. 4. 884. The prophet "delivered the message that God has given him. Frequently this was a message of damnation _ of the people, the king or the priests _ for disobedience to the divine order or to God's moral law. He sometimes gave great promises of blessing for the future. Sometimes he gave direction as to specific actions to be taken at particular time. He did not hesitate to come into sharp conflict with the king or even to accuse him of wrong doing and declare that God would punish him for his deeds." Ibid. 890.
4. JAGERSMA, H. op. cit. 289.
5. SMITH, G. V. Prophet. In The International Standard Bible Encyclopedia, ed. G. W. Bromiley, 1986. Grand Rapids. 999.
6. NAPIER, B. D. Prophet, Prophetism. In The Interpreter's Dictionary of the Bible, ed. G. A. Buttrick, 1962. New York. Vol. 3. 909.
7. JAGERSMA, H. op. cit. 40.
8. NAPIER, B. D. op. cit. 906.
9. JAGERSMA, H. op. cit. 176, 177. See also MACRAE, A. A. op. cit. 890.
10. Ibid. 876. Even in the case of Elisha, Elijah did not call him to be a prophet. He became his disciple. "Then he set out to follow Elijah and became his attendant (1 Kings 19:19-21). When he was about to be taken to heaven, Elijah told Elisha that he could not give him the "double portion of his spirit". "... if you see me when I am taken from you, it will be yours _ otherwise not [2 kings 2:10]."
11. JAGERSMA, H. op. cit. 106.

12. WEBER, M. op. cit. 109, 110.
13. SHEPHERD, M. H. Jr. Prophet in the New Testament. In The Interpreter's Dictionary of the Bible. ut sup. Vol. 3. 920. "The DIDACHE, a document of early Church of the second century discusses at some length the problem of false prophets (11-13), and provides simple tests for sifting true prophets who visit christian communities from those who are spurious. But the Didachist has in mind not so much unorthodox prophets, as charlatans of profession, who impose hospitality of unwary churches."
14. RAMLOT, L. O. P. op. cit. 1044. Apart from the massacre of Baal prophets by the order of Elijah after the contest at Mount Carmel and those by Jehu for more less political reasons, the Bible does not mention any prophet found guilty and who suffered the death penalty. However, the irony is that true prophets: Jeremiah, Zechariah, John the Baptist and Jesus suffered the consequence.
15. BRIGHT, J. A History of Israel, n. d. Philadelphia: The Westminster Press. 273. See. also SMITH, G. V. op. cit. 999.
16. WEBER, M. op. cit. 289. See also KELSO, J. L. Bethel. In The Interpreter's Dictionary of the Bible. ut sup. Vol. 1. 391.
17. Ibid.
18. WEBER, M. p. cit. 289. However, A. A. MacRae sees little evidence in the Old Testament that "Hebrew prophets were subject to any state of ecstasy, or unnatural enthusiasm." He argues that ecstasy, in spite of some cases, was not characteristic of the OT prophets. He believes the behaviour of Saul among the prophet-singers (1 Sam. 10) and the ecstatic character of Ezekiel's activities (Ez. 8-10) were unusual. He says that the prophet Ezekiel was in a very unusual mental situation. But he admits that the prophet was in ecstatic state. MACRAE, A. A. op. cit. 892-893. B. D. Napier observes that the Old Testament prophets fell into ecstasy only as a result of a profound concentration "during which their moral consciousness was interrupted or suspended." He maintains that Israel prophetism was in no way continuum with

the phenomenon of Canaanite prophetism. NAPIER, B. D. op. cit. 898-899.

19. WALKER B. The Hindu World : An Encyclopedic Survey of Hinduism, 1968. New York: Frederick A. Praeger, Publishers. Vol. 2. 425. J. Aumann states that the Old Testament prophetic ecstasy "may be given to the one in the state of mortal sin, for it is given by God as an illumination of the intellect so that the individual may transmit a message to others. The ecstasy occurs only as a means of binding the other faculties lest they disturb or misinterpret the message given by God." It is not a concomitant phenomenon of the mystical state. On the other hand he points out that mystical ecstasy "is a truly concomitant phenomenon of mystical state, and especially of the highest grades of infused contemplation, it therefore enters into the normal activity of mystical prayer but only for a time. The essential note of mystical ecstasy is the elevation of the soul to God, the soul's awareness of union with God, and the resulting alienation of the internal and external senses in the ecstatic trance." AUMANN, J. Ecstasy (in Christian Mysticism). In New Catholic Encyclopedia, ed. W. J. MacDonald, 1967. New York. Vol. 5. 88. G. V. Smith criticises S. Mowinckel's sharp distinction between classical prophets whom, he thinks, received the Spirit as ecstasies and writing prophets who just received the word of Yahweh as non ecstatic. He argues that to make such a distinction is equally inaccurate as to classify ecstasies as false prophets. SMITH, G. V. op. cit. 995.
20. ELIADE, M. Shamanism: Archaic Techniques of Ecstasy. Translated by W. R. Trask, 1964. London: Routledge and Kegan Paul Ltd. 393, 394. See also SMITH, G. V. op. cit. 996.
21. Ibid. 965.
22. JAGERSMA, H. op. cit. 187. M. R. E. Masterman interprets the text to mean that the prophet Isaiah condemned false prophets for inducing ecstasy by means of intoxication. MASTERMAN, M. R. E. Ecstasy (in the Bible). In New Catholic Encyclopedia, ut sup. Vol. 5. 87.
23. WEBER, M. op. cit. 289. See also SHALOM, M. P. Ecstasy. In Encyclopaedia Judaica, ed. C. Roth and G. Wigoder, 1972. Jerusalem. Vol. 6. 360. We have no record of the duration of ecstatic

trance in the Old Testament. But in some other mystical traditions it has been said that it normally lasts half an hour, or at most one hour to two hours. However, according to Hindu mystical tradition, an ecstatic trance can be so profound that one does not recover from it at all. One reads of mystics who remain in a state of trance for six hours (Teressa of Avila), three days (Ramakrishna), five days (Elina von Crevelsheim), and even six months (again Ramakrishna). SHARMA, A. Ecstasy. In The Encyclopedia of religion, ed. M. Eliade, 1987. New York. Vol. 5. 16.

24. WEBER, M. op. cit. 96, 97.
25. Ibid. 97.
26. The book of Revelation opens with ecstatic vision of the Son of man and a loud sound of trumpet: "When I saw him, I fell at his feet as though dead...." (Rev. 1:10-17). At the climax of his Revelation, John says that the Spirit carried him to the great mountain city (Rev. 21:10).
27. SENDREY, A. Music In Ancient Israel, 1969. London: Vision Press Limited. 75.
28. WERNER, E. Music. In The Encyclopedia of Religion. ut sup. Vol. 10. 459.
29. WEBER, M. op. cit. 97. The incident, according to E. Werner, is "mystical akin to the Greek legend of Amphion of Thebes whose lyre playing moved the stone to rebuild the broken wall..." WERNER, E. op. cit. 458.
30. GRAY, J. Archaeology and the Old Testament World, 1962. london: Thomas Nelson and Sons Ltd. 93.
31. SENDREY, A. op. cit. 73, 65.
32. ROTHMÜLLER, A. M. The Music of the Jews: A Historical Appreciation, 1967. New York: Thomas Yoseloff, Publisher. 27, 28.
33. HUTTAR, B. H. M. Music; Musical Instruments. In The Zondervan Pictorial Encyclopedia of the Bible. ut sup. Vol. 4. 312.
34. ROTHMÜLLER, A. M. op. cit. 40.

35. SMITH, G. V. op. cit. 995. E. Gerson-Kiwi observes that during the pre-exilic period "The folk preferred the decentralised form of natural stages on the peaks of the mountains consecrated to local deities and administrated by a group of folk prophets. GERSON-KIWI, E. Music, Hebrew. In New Catholic Encyclopedia. ut sup. Vol. 10. 94.
36. ROTHMÜLLER, A. M. op. cit. 42.
37. JAGERSMA, H. op. cit. 172.
38. SACHS, C. The Music in the Ancient World East and West, 1942. New York: W. W. Norton and Company. Inc.
39. NAPIER, B. D. op. cit. 900. This does not mean that each of the Old Testament prophets was involved in cultic activities and became a cultic or "guild" prophet, a member of an association of cult prophet officially and professionally related to the cultic institution in and degree comparable to the priests. Ibid. 902.
40. SENDREY, A. op. cit. 254, 257. See also WERNER, E. op. cit. 560.
41. SENDREY, A. op. cit. 173, 181. See also WERNER op. cit. 463.
42. SENDREY, A. op. cit. 173.
43. ROTHMÜLLER, A. M. op. cit. 67.
44. E. Werner points out that "rabbinic as well as patristic authors have numbered and collected these canticles, and they were aware of their status. The same holds true with the Palms ... which held preferred position in the liturgy in the temple." WERNER, E. op. cit. 460.
45. FARRIS, S. The Hymns of Luke's Infancy Narratives: Their Origin, Meaning and Significance, 1985. Sheffield. 152.
46. Ibid. 152.
47. WERNER, E. op. cit. 458.
48. ROTHMÜLLER, op. cit. 59, 71.
49. SACHS, C. op. cit. 43, 59.

50. WEBER, M. op. cit. 96.
51. MELINSKY, M. A. H. Healing Miracles: An Examination from History and Experience of the Place of Miracle in Christian Thought and Medical Practice, 1968. London: A. R. Mowbray and Co Ltd. 7, 8.
52. SULLIVAN, L. Healing. In Encyclopedia of Religion. ut sup. Vol. 6. 226. This parallel is based on the interpretation of some biblical references to the restoration of property (Ex. 19:18).
53. SHORT, A. R. The Bible and Modern Medicine: A Survey of Health and Healing in the Old and New Testaments, 1955. London: The Paternoster Press. 72. Obviously this bandage included the application of splinters for "Egypt mummies have been found... with broken bones treated by splints made of bark of tree fixed on with bandages."
54. SHORT, A. R. op. cit. 44.
55. MELINSKY, M. A. H. op. cit. 9, 10.
56. Ibid. 8.
57. HARRISON, R. K. Healing, Health. In The Interpreter's Dictionary of the Bible. ut sup. Vol. 3. 542.
58. MELINSKY, M. A. H. op. cit. 11.
59. HARRISON R. K. op. cit. 543. "In the older Babylonian calendar there were nine principle days upon which virtually all activities, ceased, while lesser restrictions were imposed upon other days of the month. A revision of this procedure was adopted during the reign of Ashurbanipal, in which the phases of the moon were represented by seventh, fourteenth, twenty-first and twenty-eighth days respectively. The moon was divided into four periods of seven days each and the first week each month commenced with the new moon. The day which followed the fourteenth of each month was known as shabattu or sapattu which in business life of Sumeria and Babylonia indicated the middle of the month, when work was interrupted for a short time. Ashurbanipal's calendar forbade work on days which fell in the series of seven mentioned above. On these days of

restricted activity the people were counselled to refrain from work and to propitiate the deities. It is important to notice, however, the days themselves were not called sapattu, this term being reserved for the day of the full moon."

60. Ibid.
61. Ibid.
62. WEBER, M. op. cit. 67.
63. HARRISON, R. K. op. cit. 543.
64. SHORT, A. R. op. cit. 40.
65. Ibid. 40, 48. R. K. Harrison observes that "the organism Trichinella spiris occurs in partially or improperly cooked pork, and if ingested, its larvae mature in the intestine... Animals can drive the disease through eating other animals which have been infected, while in man, those who already have trichinosis generally exhibit proportionally greater susceptibility to toxoplasma than those who are infected with Trichinella organism." HARRISON, R. K. op. cit. 545.
66. WEBER, M. op. cit. 77.
67. HARRISON, R. K. op. cit. 545.
68. Ibid. "In actual fact there is no adequate physical reason for regarding consanguinity union as particularly dangerous for the body and mind."
69. SHORT, A. R. op. cit. 38.
70. Ibid. 39.
71. Ibid. 37.
72. Ibid. 40.
73. MELINSKY, M. A. H. 12.
74. HARRISON, R. K. op. cit. 546.
75. MELINSKY, M. A. H. op. cit. 12.
76. DE LETTER, P. Healing, Christian. In New Catholic Encyclopedia. ut sup. Vol. 6. 961.

77. ADOLPH, P. E. op. cit. 55.

CHAPTER 3

THE CONCEPT OF ESCHATOLOGY IN THE BIBLICAL PROPHEPIC TRADITION

Through theophanies on the mountains of Israel, the Old Testament prophets were commissioned, in preparation for the coming of the promised Messiah, to minister to the oppressed and the sick (in body and spirit), to guide pilgrims, and raise what dies to the paradisiacal comfort of the mountain of Yahweh.

This chapter deals with the concept of eschatology in the biblical prophetic tradition of the Israelites. We shall discuss the role of the Israelite pilgrims in renewing the covenant, expecting the ideal kingdom, going home to Zion-Jerusalem, opening the gates of the mountain city for all nations, foretasting peace and justice in the realised and futuristic eschatology of the messianic age.

PRE-PROPHETIC PERIOD PILGRIMAGE TO THEOPHANIC MOUNTAINS FOR COVENANT RENEWAL

The notion of covenant relationship between Yahweh and the Israelites' ancestor, Abraham, is basic to the theology of eschatology of the biblical prophets.¹ The Yahwist source traces the root of Israel's election to Abraham's call and the twofold covenant of land and progeny, which he made with Yahweh at Shechem under the

great tree Moreh (Gen. 12:1-3). Yahweh renewed it on the mountain at Bethel and confirmed that all the tribes of the earth will be blessed through its fulfilment (Gen. 28: 10-15; cf. 15:5,18; 26:3). The twofold covenant established the basis of Israel's consciousness of divine election, and hence expectation of some definite act of Yahweh's intervention in their spiritual pilgrimage.² The Israelites, in spite of the constant struggle for liberation from their oppressors, regarded themselves as covenant people and pilgrims who would be finally established in the promised land. In the Old Testament the Hebrew word for "pilgrim" is used in the sense of "sojourner", or "resident alien". Its origin goes back to Abraham's emigration from Haran to Canaan and the patriarchs living in Canaan as aliens (Gen. 12:1-9; Ex. 6:4). A person could be a pilgrim also if he visited a place that people recognised as "sacred" by reason of its association with theophany. Later on, with the experience of sojourn of the patriarchs and slavery of the Israelites in Egypt the term "pilgrimage" was used simply to mean a temporary residence, or a length of man's life on earth (Gen. 47:9; Ps. 119:54). In the New Testament the term "pilgrim" has similar meaning. The Greek word paradeimos means one who stays in a temporary place as a visitor or stranger, and paradeisos simply means "a garden". It came to express in the Christian era a sojourn in the "holy land", or a

believer journeying to heaven.³ It is also used in a spiritual sense to describe Christians who consider themselves as pilgrims in this world because they believe that they are citizens of heaven (Heb. 11:13; 1 Pet. 2:11).⁴

The Israelites made religious pilgrimages to theophanic mountains to renew covenant relationship with Yahweh. They regularly visited and worshipped at the mountain of Yahweh where divine activities were believed to have occurred, and were expected to take place again, and where "holy things" were preserved. Israel's ancient centres such as Bethel were repositories of traditions about their ancestors (Gen. 12:8; 28:10 ff.; 31:13; 35:15).⁵ Thus an annual pilgrimage for the covenant festival to the central sanctuary of the Ark of Yahweh became necessary (Sam. 1:3 ff.; 3:3; 4:4; Judg. 20:26-27).

However, other "sacred places" besides the shrine of the Ark of the covenant were treated as cultic centres for pilgrims. For instance, Samuel made his annual circuit between centres for legislation and legal process (1 Sam. 7:16; 8:1-3).⁶ Some cultic elements included three major feasts of the seasonal cycles and these became permanent on the calendar of the pilgrimages (Ex. 23:17; 34:33).⁷ Yahweh demanded that His people appear before Him three times a year (Deut. 16:17). The three annual pilgrimages for Passover,

Weeks, and the Feast of Tabernacles were very important. After the exile, the pilgrimage to the mountain of Yahweh became a "sacred dream", if not an obligation, for the faithful Israelites in dispersion. The pilgrims sang the Songs of Ascent (Pss. 120-134) on their way to Zion-Jerusalem.⁸

Pilgrims envisaged the fulfilment of Yahweh's promise. We find the basis of the later Israelites' eschatology at an early period when their ancestor, Abraham, entered the covenant relationship with Yahweh, despite the fact that it took so many centuries to develop fully. His progeny who later on called themselves bene-Israel (the sons of Israel) regularly made pilgrimage to celebrate and renew their covenant with Yahweh whom they believed took an active role in the redemptive history of His "chosen people".⁹ The essence of the Old Testament eschatology, as expressed in the writings of the prophets, can be found in Israel's concept of election and the promise of the Davidic dynasty, through which the ideal government of mankind will be established.¹⁰ This belief led to the concept of an eschatological king.¹¹ The Davidic dynasty represented the rule of Yahweh, but still it pointed to the "eschatological Ideal King."¹²

PRE-EXILIC PROPHETS: THE EXPECTATION
OF THE IDEAL KINGDOM

The "last things" in Hebrew is understood in a broad sense by the use of the term 'aharit ha yamim which literally means "the end of the day", i.e. "the end of time". Like the cognate Akkadian term ina ahrat umi (in the future), the Hebrew term be-'aharit ha yamim means "in the future, in the time to come."¹³ In the writings of the prophets, however, be 'aharit ha- yamim generally has an eschatological connotation.¹⁴

The eschatology can be understood either in a strict sense as referring to the ultimate destiny of the cosmos and history of mankind, or in a much broader sense to include historical period of a nation and a history of life time of an individual person.¹⁵ It seems the Israelites understood the prophets' eschatology in its broader sense. Amos was the first prophet to designate the day of Yahweh's punishment of Israel as the "Day of the Lord". The term, however, did not sound strange in the ears of people. It was commonly used in a military sense to indicate the day of divine complete victory over all their enemies, through the ideal king whom they expected to lead them in the light of paradisiacal land, lasting peace, and exceeding prosperity. By declaring Yahweh's judgement of the Israelites, the prophet turns the expected victory on the "Day of the Lord" against

them: "Woe to you who long for the day of the Lord!"
(Amos 5:18)¹⁶

Jeremiah's eschatology can be interpreted as a "realised eschatology". He sees the destruction of Zion-Jerusalem as imminent as if it were already present.¹⁷ Beyond this "realised eschatology" of the day of doom, Jeremiah, like Isaiah (Is. 7), and Micah (Mic. 5:1-5), looks to the coming of the Ideal King (Jer. 23:5-6). But this expectation is to be realised only after Yahweh's judgement of the wickedness and failure of Davidic kings. These kings and their people could no longer consciously justify their claim to the ideal eschatological king. Only the redemptive love of Yahweh will accomplish it.¹⁸

Obviously inspired by Hosea's prophecy of the new covenant written in the inner heart of the new nature, Jeremiah sees his people's legitimate claim not in the patriarchal covenant nor in Davidic covenant. Their hope is in renewing Sinaitic covenant, the law will no longer be written on tablets but in the hearts of all peoples (Jer. 31:31-34).¹⁹ This divine eternal plan of the redemption of human race involved Cyrus, the Gentle Messiah.

EXILIC AND POST-EXILIC PROPHETS: GOING HOME TO ZION- JERUSALEM UNDER THE GENTILE MESSIAH

Deutero-Isaiah and Trito-Isaiah may differ in their

literary style but their purpose in writing is based on a common ground of universalism. Deutero-Isaiah is aware of the fact that Yahweh used the Gentile kings of Assyria and Babylon to chasten the sinful Israel as the prophecy of his predecessor prophets indicates (Is. 1:21; Ez. 22:1-22). So he foresees that Yahweh will use the Gentile king of Persia as His "anointed one" again for His own purpose, this time for bringing the repentant exiles home to Zion-Jerusalem. The prophet preaches the message of consolation for the brokenhearted exiles.²⁰

Some scholars, such as J. Lindblom, do not treat Deutero-Isaiah as an eschatological prophet. Lindblom argues that eschatology is about the "end" of man's cosmos and the "beginning" of a new order of creation.²¹ But Deutero-Isaiah is a great universalist prophet, through his imagery perception, he portrays Yahweh's redemptive plan in directing the history of mankind on earth (Is. 41:22-23; 42:8-9; 46:8-13). The prophet envisages Yahweh's restoration of His people as a "new creation" for both the Israelites and the Gentiles (Is. 41:17-20; 43:1; 5:8). He interprets this redemptive history "on a cosmic scale" which will be carried out by the 'Ebed Yahweh, whom he sees as the messenger to Israel and also as the mission of Israel to the rest of the world (Is. 44:3; 49:5-6; 52:13-53:12). The true "transcendent concept of eschatology" begins in

Deutero-Isaiah's writing. He sees crisis in history not as the beginning of a new historical era but rather as a transformation of man's environment and a recreation of man's possibilities on a cosmic scale by divine intervention in the history of humanity.²² This arbitration will eventually mark the climax of the restoration process of Yahweh's order of "holy things" in eskhaton. The theme of the restoration of the "holy things" in Zion-Jerusalem and in the cosmos runs through the pages of the Bible. Yahweh's order of renewal follows the rhythm of seasons, "just as a new year follows upon the old, as the seasons go round, so a new world-year will follow, and the events of the old year will return again. The course of time is not a constant progression but is cyclical."²³

Moreover, the term "new heaven" and "new earth" (cf. Is. 51:6) does not mean that Yahweh creates again after a catastrophic "end" of the old creation. Since Yahweh is the Lord of the cosmos, His creative love is constantly bringing new life out of death in man's history. Yahweh is always creating. If this be so "then the "end" becomes a technical term to denote distinct different points of the eschatological time table, or no specific point or more than a point...."²⁴

Although many scholars maintain that the 'Ebed Yahweh's songs in Deutero-Isaiah contain eschatological elements, J. Lindblom interprets them as allegorical

pictures of the particular period of the Israelites' experience in the Babylonian exile, which he thinks have nothing to do with eschatology.²⁵ It is true that Deutero-Isaiah's prophecy shows that Cyrus stands as the anointed servant of Yahweh with a special relation to Him,²⁶ in order to execute a particular scheme of eschatological programme in man's historical situation. However, we should bear in mind that the purpose of Yahweh in anointing Cyrus was for liberation of Israel through whom His redemptive plan for the cosmos of mankind will be fulfilled in the eschatological messianic kingdom. Most scholars agree that the Israelites' eschatology has two aspects: national and cosmic. The former is concerned with the restoration of Zion-Jerusalem, while the latter deals with the recreation of the Paradise for human race to enjoy the land of comfort.²⁷

We should bear in mind the special mission of the 'Ebed Yahweh and distinguish it from that of the Gentile messiah, Cyrus. The Spirit imparted power on both of them. The difference is in degree and not in quality. Cyrus' mission was to restore the Israelites' pride, and thus pave the way of their expected universal recognition which was to be found in the person of the future Messiah. God appointed Cyrus and bestowed on him His Spirit to carry out the divine plan of Israel's restoration "without converting him into Judaism". The

special mission made Cyrus a type of the 'Ebed Yahweh'.²⁸ He remained a Gentile instrument of Yahweh. Overwhelmed by the Spirit, he had a message of hope for the oppressed.

Deutero-Isaiah provides the background of the Gentile messiah and participation of all peoples in Yahweh's redemptive history. Trito-Isaiah develops the concept of this universalism. He invites his audience not to see the ruins of the "holy city", but rather to envisage Yahweh's redemptive love that will make the fathers, mothers, teenagers, and little babies to stream home to Zion-Jerusalem (Is. 60:4-7).²⁹ He sees on the Mediterranean sea the white sails known as "ships of Tarshish" leading the way with silver and gold. The gates of Zion-Jerusalem will remain open to receive the kings and the wealth of the nations of the world (Is. 60:11). The mountain city once despised and oppressed will be called the city of the Holy One of Israel, the joy of the generations of humanity. It will become too small to accommodate its inhabitants. Its walls will be named "salvation" and its gates will be called "praise" (Is. 60:14 ff.). The eschatological glorification of Zion-Jerusalem means the restoration of the Paradise. He also reminds his fellow exiles of the covenant of land and of progeny that Yahweh made with their ancestors. The covenant will be fulfilled when Yahweh brings the Gentiles into it (Is. 51:2 ff.).³⁰

OPENING THE "HOLY CITY" FOR THE NATIONS OF THE WORLD

Trito-Isaiah, like Deutero-Isaiah, bases his universalism on the covenant of progeny by which Yahweh's redemptive plan for mankind operates. He sees in it an eschatological involvement of Gentile nations. He uses the imagery of light to symbolise Yahweh's love which will attract all the nations of the world to Zion-Jerusalem just as the morning light awakes people and the whole creation to behold a new beginning of activities and new round of the rhythm of life (Is. 60:1-2).³¹

The light of the dawn, the "sacred sign" of Yahweh's love, will lead the nations of the world to the mountain city built on the high hill. Trito-Isaiah envisages Christ's description of the redeemed people in his sermon on the Mount: "You are the light of the world, a city on a hill cannot be hidden." (Matt. 5:14).

Yahweh's act of recreation has two aspects. Once the divine act for man's redemption is complete, Yahweh causes the redeemed to go forth and brighten the world, and, in turn, act in human loving care. He expects their finite act to reflect His infinite act (Ps. 37:6; Is. 30:15; 52:7-9; cf. Is. 60:3).³² Only then peoples of all nations will see the glorious Zion-Jerusalem (i.e. the redeemed Israelites) as a "city on a hill" and stream in its open gates (cf. Is. 2:3).

Israel's covenant mission is national in nature but

universal in scope. It is national in the sense that it is based on the promised eschatological ideal kingdom, and it is universal in the sense that the fulfilment of Israel's covenant with Yahweh depends on her performance as missionary to the nations of the world (Ps. 2; Mat. 28:16-20; Rom. 11).

Trito-Isaiah tells the redeemed Israelites not to sit back and mind their own business, but to go out through the broken gates of Zion-Jerusalem in the act of loving care and pave the road of the Gentiles to the mountain city of Yahweh.³³

Deutero-Isaiah knows that Cyrus has a divine mandate to spearhead the restoration of Israel (Is. 44:28; 45:1-2, 4). Furthermore, Trito-Isaiah sees the involvement of Gentile nations in Yahweh's covenant fellowship as a sign of shalom in the redeemed world. (Is. 60:8-14; 66:19-21).³⁴ On this account, Israel's loss of national identity in Babylonian captivity was actually a positive step in the eschatological process towards the cosmic mission and consequently the fulfilment of divine plan for man's redemption. Yahweh used the Israel's exilic experience to enforce the neglected aspect of the cosmic mission and make room for the nations of the world to participate in His covenant fellowship (cf. Rom. 11:15-21).³⁵

The eschatological universalism in both Deutero-Isaiah and Trito-Isaiah does not mean universal

acceptance of theocracy. Trito-Isaiah makes it clear that some nations will not respond to the invitation of rebuilding Zion-Jerusalem. In spite of the open gates of the "Holy City", some people will refuse to enter (Is. 60:12).

Trito-Isaiah concludes his prophecy by pointing out that the repentant Gentiles will participate in both physical and spiritual rebuilding of the "Holy City". Yahweh will appoint some of them as missionaries among the Israelites in dispersion and bring them home to His "Holy Mountain in Jerusalem". He will also select others among the Gentiles as His "priests and Levites" to serve in the new Temple (Is. 66:18 ff.). The prophet sees such faithful pilgrims as children of Zion-Jerusalem, their miserable days of lamentation are at an end (cf. Is. 60:20). The eschatological kingdom will be theocratic and Yahweh will reign directly. He will dwell in His sanctuary at His mountain city, Zion-Jerusalem.³⁶

The redeemed Israelites wanted to hasten such an ideal kingdom, and were rather disappointed by some unfulfilled prophecies, especially that of universal recognition, cosmic pilgrimage to Zion-Jerusalem, prosperity, and security.³⁷ Even today they are still struggling with this idea of universal recognition and security. The chovevei of Zion (lovers of Zion) say, "There is no salvation for the people of Israel unless

they establish a government of their own in the Land of Israel."³⁸

MESSIANIC AGE: THE REALISED AND FUTURISTIC ESCHATOLOGICAL PARADISE

The later prophetic writings of the Apocalyptic literature, especially in the intertestamental period, developed two aspects of eschatology of the earlier prophets: the political aspect, i.e. nationalism, based on the restoration of Zion-Jerusalem's glory and prestige, and the spiritual aspect, i. e., universalism, concerned with the restoration of the Paradise with its primordial tree of life.³⁹ The Israelites envisaged the fulfilment of the twofold aspects of eschatological hope in the person of the Messiah.

The political aspect of eschatology gave rise to liberation movements. The Maccabean Liberation Movement understood the theology of the ideal kingdom in the context of man's struggle to co-operate with Yahweh and thus hasten the promised liberation. Mattathias led the revolution against the Syrians in 167 BC. His son Judas Maccabeus carried on the struggle and liberated Zion-Jerusalem.⁴⁰ The Maccabeans fought for the freedom of their people against the oppression of Antiochus Epiphanes IV who, in his tyrannic rule, raised himself to the status of a deity.⁴¹ The Roman Emperor also assumed divine power, his dictatorship called for the

same violent reaction of Judas the Galilean and his followers.⁴² The guerrilla movements who fought against Roman rule had their base in Galilee.⁴³ There were four main factors of the Israelites' revolt: people's resentment of Herod's act of desecrating their Temple, poverty, slavery due to colonial oppression, and hope of imminent eschatological Messiah.⁴⁴

These factors precipitated the train of the Zealot guerrilla movement led by Judah the Galilean.⁴⁵ The prophecy of Daniel that Yahweh was the only Lord and King influenced the movement (Dan. 2:17). They refused to acknowledge any Gentile rule, they opposed the census and payment of taxes. They believed in the imminent coming of the Messiah. So they felt that the best way to hasten the long expected theocratic kingdom was to co-operate with Yahweh by defying the hated rulers. In doing so they used violence against the Roman oppressors and their collaborators.⁴⁶

Subsequently there arose several messiah pretenders including the Egyptian (Acts 21:38).⁴⁷ It is in such a situation of the nationalist and Zealot Movements that Jesus emerged with the message of realised and futuristic eschatology.⁴⁸ He and his disciples were called the Galileans (Matt. 1:9; 14:16; Luke 22:59; 24:23:5; Acts 1:11; 2:7). Hence the suspicion that Jesus might be another nationalist leader of the Galilean Liberation Movement. "So the spies questioned him. Is it

right for us to pay taxes to Ceasar or not?" (Luke 20:21).⁴⁹

Jesus' concept of eschatology was different from that of the nationalist Galileans. He emphasised its spiritual aspect. His eschatology lacked the warlike messianic enthusiasm of the Zealot Movement. He preached the realised kingdom of spiritual nature for he declared: "My kingdom is not of this world [John 18:36]". Luke reports that he also said, The kingdom of Yahweh is not far but here entos hymon (with you or among you) (Luke 17:21). In his teaching he emphasised the imminent eschatology through many parables, such as the parable of the "Rich Fool" (Luke 12:13-21), the "Ten Virgins" (Matt. 25:1-12), the "Tenants" (Mark 12:1-12).⁵⁰

According to the Gospels of John and Luke the locus of Jesus messianic activities was not in Galilee, the base of the Zealot nationalists, but rather in Zion-Jerusalem. John tells us that he made several pilgrimages to Zion-Jerusalem during which he did most of his controversial work of restoration. At Passover he cleansed the Temple and performed many miracles (John 2:12-25). He had a fascinating theological discussion with Nicodemus, the professor of Old Testament theology (John 3). He went at a feast of the Israelites and healed the invalid at the pool of Bethesda (John 5). He confronted the religious authority with his

controversial teaching in the Temple at the Feast of Tabernacles (John 7:14-43). Luke says that as his time to conclude his messianic mission approaches, he set his face to the "holy city" (Luke 9:51). John's account shows that he spent his last period of his ministry around Zion-Jerusalem. Luke confirms it by reporting that he made daily pilgrimage to teach in the Temple and at night he retired on Mount Olives (Luke 21:37-38 cf. Mark 11:11,12,15,19,20,27). The triumphal entry procession from Mount Olives to Zion-Jerusalem highlighted Jesus' mission of restoration. His mission brought what corrupts to perfection and what dies to resurrection. In his resurrection what is in physical world escapes the bondage of space and time, and finds freedom in the realm of eternity.⁵¹

Like the concept of eschatological resurrection, the theory of the state of the dead in Sheol is a later development of two centuries before the destruction of the second Temple.⁵² Upon the development of the doctrine of individual retribution in Judaism, there arose various views regarding the fate of the dead and their status in Sheol. Some people believed that after death the wicked suffer in Sheol lower level. There they are tormented in various degrees. But the good enjoy paradisiacal bliss in its highest level. Some others held that either immediately or only after resurrection the righteous go to enjoy "the delightful life of an

eschatological Garden of Eden or Paradise."⁵³

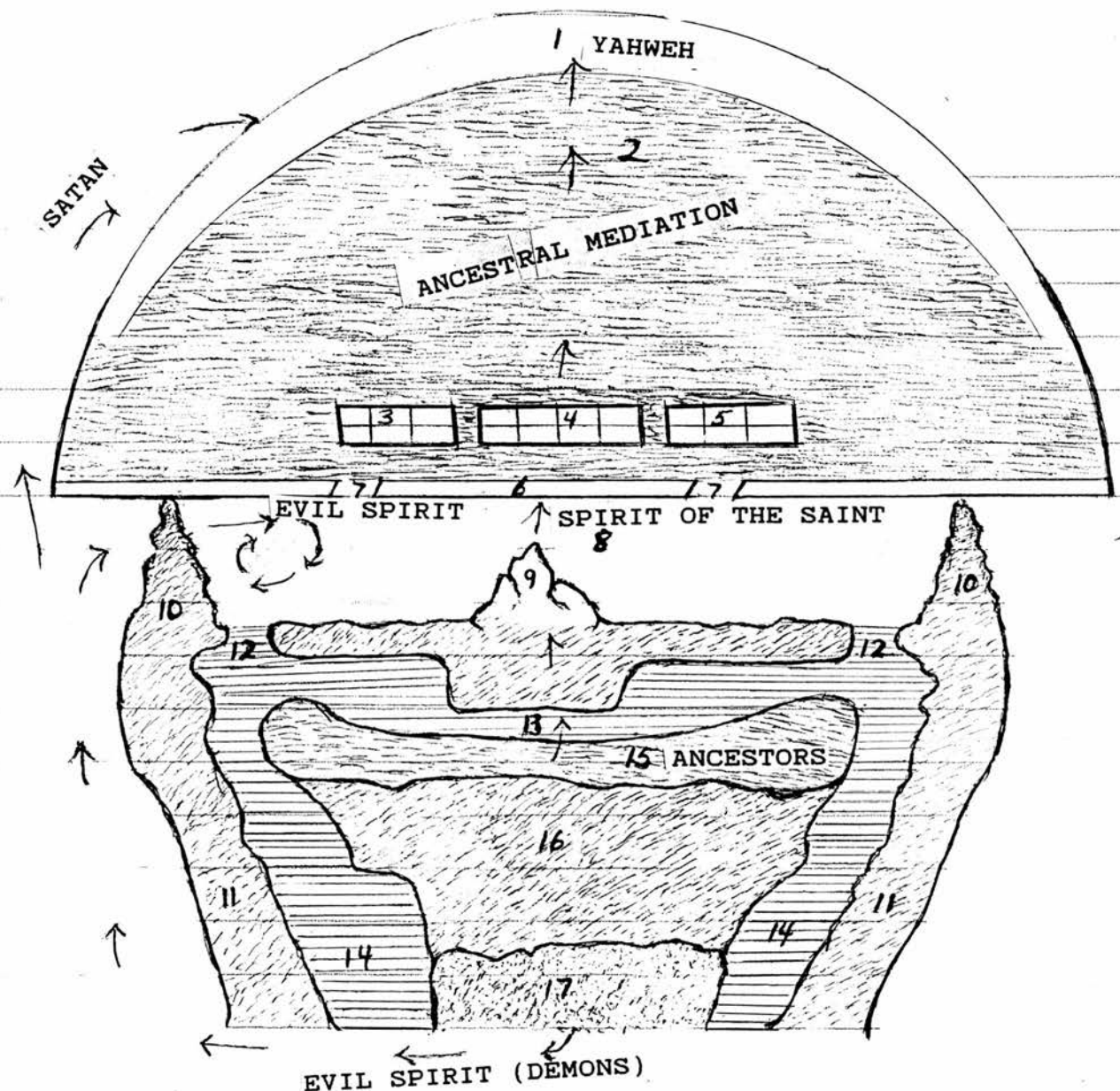
The term "Paradise" is originally from the old Persian Pairidaeza (walled enclosure, pleasure park, garden). The Septuagint translated the Greek word paradeisos in Hebrew Gan Eden (the Garden of Eden).⁵⁴ Its actual location remains uncertain.⁵⁵ The New Testament writers refer to it as both physical and spiritual place.

Many myths associate the gate of Paradise with the mountain of Yahweh and its fountains of gladness.⁵⁶ But Paradise is not heaven itself for it is said that Jesus after death went to Paradise (Luke 23:43). He descended to spirit world where, according to Peter, he ministered to the living-dead (Pet. 3:19). He also ascended to heaven after resurrection from the dead (Acts 1:11 ff.).⁵⁷ Like Sheol, Paradise is believed to be departmentalised in levels. As the diagram of biblical cosmology below indicate (see page 100), it is believed to have three levels, the highest of which is the nearest to heaven.⁵⁸

In the analysis of the socio-religious significance of the mountains of Israel, we saw that the mountain of theophany is the home of Yahweh where he communicates with religious specialists, especially His prophets. There at His mountain, He commissions them to serve His people in particular socio-religious and political situations. Thus the mountain of Yahweh is seen as the

centre of the prophet's activities whose role is to convey, through inspiration, divine message by spoken or sung word to people. He presents their needs before Yahweh. The prophet also leads his people to the mountain of theophany which they believe to be the high way to "Paradise" and the gate of heaven where pilgrims foretaste the comfort of the eschatological new Jerusalem. The Kimbangu and Shembe Prophet Movements claim this spiritual experience at their "sacred mountains" of theophany as we shall see in the second and third part of the thesis.

BIBLICAL COSMOLOGY



1- HIGHEST HEAVEN 2-LOWER HEAVENS 3-CHAMBERS OF SNOW 4-CHAMBERS OF HAIL 5-CHAMBERS OF WINDS 6-FIRMAMENT 7-SLUICE 8-EARTH 9-NAVEL OF THE EARTH 10-PILLARS OF THE SKY 11-PILLARS OF EARTH 12-FOUNTAIN OF THE DEEP 13-WATERS UNDER THE EARTH 14-RIVERS OF THE SPIRIT WORLD 15-HIGHEST SHEOL 16-LOWER SHEOL 17-LOWEST SHEOL.

The lowest Sheol: compartment of demons or evil spirits (Luke 8:3-31, Rev. 20:2-3).

The highest Sheol: compartment of the saints (Luke 23:43; 16:23).

Evil spirits come out of their abode to menace the society (Mark 5:3-5; Luke 11:24-26).

Satan presents himself before Yahweh (Job. 1:6-7; 2:1-3).

The saints appearance on the mountain of theophany (Matt. 17:1-3; 27:52-53).

FOOTNOTES TO CHAPTER 3

1. ATKINSON, J. Covenant. In A Dictionary of Christian Theology, ed. A. Richardson, 1969. Philadelphia. 77.
2. MARTIN, F. Eschatology (in the Bible). In New Catholic Encyclopedia, ed. W. J. MacDonald, 1967. New York. Vol. 5. 525.
3. THOMPSON, J. A. Pilgrim, Pilgrimage. In The Zondervan Pictorial Encyclopedia of the Bible, ed. M. C. Tenney and S. Barabas, 1975. Grand Rapids. Vol. 4. 793.
4. Ibid.
5. WHARTON, A. Pilgrimage. In The Interpreter's Dictionary of the Bible, ed. G. A. Buttrick, 1962. New York. Vol. 3. 814.
6. Ibid. J. A. Wharton argues that during the period of settlement in the promise land Israel appropriated many Canaanite cultic elements and places of worship. Nevertheless, such pilgrimages seem to have been an ancient practice among the Israelites.
7. Ibid. there is enough evidence of this traditional practice in Num. 33:1-49. Moreover, Gen. 35:1 preserves such a tradition of pilgrimage centres from Shechem to Bethel.
8. THOMPSON, J. A. op. cit. 793. It has been argued that the periodic pilgrimages to the central holy place for renewal of the covenant with Yahweh developed into New Year Covenant Renewal Festival. "The Great Autumn Festival was a celebration of victory of Yahweh's anointed king over his enemies (Mic. 4:11-13 cf. Pss. 2, 83) during which Israel celebrated a harvest festival, and perhaps, an occasion for the prophet's oracle about the king's future victory." McKEATING, H. The Books of Amos, Hosea and Micah: Commentary, 1971. Cambridge. 175.
9. HARTMAN, L. F. Eschatology. In Encyclopaedia Judaica, ed. C. Roth and G. Wigoder, 1972. Jerusalem. Vol. 6. 861.
10. Ibid. 862.

11. MARTIN, M. L. The Biblical Concept of Messianism and Messianism in South Africa, 1964. Marija. 17. "It is especially the prophet of Israel who proclaimed the eschatological message, and in whose words the eschatological king appears. Their oracles concerning the coming "ideal" king are based on Nathan's words (2 Sam. 7) which contain a promise that neither David nor his descendants had truly fulfilled. On the contrary as the history of the covenant people went, the limitation and failure of David's descendants had become more and more apparent. These kings could no longer justify the great expectation which had its basis in Yahweh's promise, echoed in the royal psalms to be recited each time a new David's dynasty was enthroned and repeated at the royal Zion festival."
12. Ibid.
13. HARTMAN, L. F. op. cit. 861.
14. Ibid.
15. Ibid. 860. So modern scholars usually distinguish universal or social and individual eschatology in their studies. The former deals in general with the "last things" as they apply to man and his cosmos, while the latter is concerned with the "end" of man's life in this world. MARTIN, F. op. cit. 525. "In the last few centuries before the destruction of the second Temple a new term with a strictly eschatological meaning in the absolute sense appeared. This term kez quez ha-yamim, literally means the "term of the day", (Dan. 8:17; 11:35,40; 12:4,9)." Ibid.
16. Ibid. The later prophets picked up the theme of the "Day of the Lord" and developed the concept of the eschatological day of Yahweh's judgement (Is. 13:6,9; Ez. 13:5, Joel 1:15; 2:1; 3:4; 4:14; Ob. 15; Zeph. 1:7-14; Mal. 3:23), the "Day of the Lord's fury" (Zeph. 1:18), "That Day", ha yam ha-hu, (Mal. 3:19 cf. Ez. 7:7). However, "Amos did not invent the term; it is clear from the references to it that it was already in popular use. Its origin is obscure, and at first it may have had a military connotation, the day of the Lord's victory over the enemies of his people... refers to Israel's victory over the Midianites... (cf. Is. 9:3)."

17. Ibid. 867.
18. MARTIN, M. L. op. cit. 17.
19. Ibid. The prophet "foresaw the Israelites' establishment would entail a renewal of the ancient Sinaitic covenant in such a way that would bring a true change of heart, a new interior spirituality (Jer. 31:31-34)". See also MARTIN, F. op. cit. 526.
20. HARTMAN, L. F. op. cit. 868.
21. LINDBLOM, J. The Servant Songs in Deutero-Isaiah: a New Attempt to Solve an Old Problem, 1951. Lund. 104.
22. HARTMAN, L. F. op. cit. 868. the 'Ebed Yahweh "both personifies Israel (44:3) and also has a mission to Israel (49:5-6) his sufferings atone for man's sin, but his glorious exaltation brings peace and salvation to the world (52:13-53:12)."
23. BULTMANN, D. R. History and Eschatology, 1957. Edinburgh: University Press. 24.
24. KNIGHT, G. A. F. The New Israel: A Commentary on the Book of Isaiah 56-66, 1985. Grand Rapids. 97.
25. LINDBLOM, J. op. cit. 101-102. "Certain scholars have interpreted 'Ebed-Yahweh songs (or some of them) in an eschatological sense. The servant of Yahweh, it is said, is the coming Messiah, and an integral part of the eschatological hope. If nothing like an eschatological outlook in other parts of Deutero-Isaiah, it can hardly be appropriate to look about Eschatology in 'Ebed Yahweh Songs." He continues to argue that "they [Ebed-Yahweh Songs] are allegorical pictures illustrating the situation of Israel during the epoch of the Babylonian exile, and the high task entrusted to it. The idea of which they embody belong to the present history, not a future supernatural existence."
26. Ibid. J. Lindblom does not consider Cyrus an eschatological king. He maintains that the term "anointed one" (Is. 51:6) should not be interpreted in the eschatological messianic sense.

27. MARTIN, M. op. cit. 46.
28. YOUNG, E. J. The Book of Isaiah: The English Text with Introduction, Exposition, and Notes. Edited by R. K. Harrison, 1972. Grand Rapids. Vol. 3. 195. "There is an interesting statement to the effect that prophecy of Isaiah actually had an influence upon the king ... Cyrus was a man interested in various religions, and in his proclamation of emancipation for the Jews he does attribute the deliverance to Yahweh, the God of Israel. In as much as he was interested in different religions, he may very well have wished to see the sacred writings of the Hebrews, and were that case, would have read this prophecy."
29. KNIGHT, G. A. F. op. cit. 44.
30. E. J. Young comments on the notion that "Zion wilderness will be like Eden and her desert like the Garden of the Lord." "The thought is not that there will be a return to Paradise, or that endzeit will be urzeit. Rather the coming salvation will be like the original state before the fall. Comparison rather than identity is intended. The present desolate condition will one day be like the Garden of Eden, hence there will be available who are there joy and gladness, ... with thanksgiving and sound of song. It is a strong contrast: on one hand, waste, thanksgiving, and the voice of melody." YOUNG, E. J. op. cit. 308-309.
31. G. A. F. Knight points out that Yahweh's glory "is described like haze of dazzling light which partially hides, partially reveals the rising sun, that 'will be seen resting upon you'... not because of anything of value in 'you' yourself". KNIGHT, G. A. F. op. cit. 43.
32. Ibid. 62.
33. Ibid. 68. "Jerusalem, then, is to be a praise in the earth that is an object on account of which praise is offered to God. And when people eat within it, they too shall 'praise the LORD' as if we might suggest, they were saying 'grace before meat' on behalf of all mankind."
34. G. A. F. Knight says that "TI knows that he and they [his fellow returnees] were all members of a theocratic society rooted in God's choice of Abraham, with God Father and with Zion as

mother. Moreover he knows that all people, races, nations and tongues are invited to join with him in God's covenant fellowship, he did not expect them to become Jews." KNIGHT, G. A. F. op. cit. 120.

35. Ibid. "Of course TI too would have to call himself a Jew while still in Babylon, but only before authority whom he had to obey. We note that he does not call himself or his fellow returnees by the name in these chapters. All of which were uttered once he was back 'home' in Zion."
36. SCHWEID, E. The Land of Israel: National Home or Land of Destiny. Translated by D. Greniman, 1985. London: Associated University Presses. 28, 29.
37. SACHAR, H. M. A History of Israel: From the Rise of Zionism to Our Time, 1986. New York: Alfred A. Knopf, Inc. 16.
38. MARTIN, F. op. cit. 527.
39. MARTIN, M. L. op. cit. 45-46.
40. KENYON, M. K. Jerusalem: excavation 3000 Years of History, 1967. Thames and Hudson. 114.
41. Ibid. 49. cf. PFEIFFER, R. H. History of the New Testament Times. 1949. New York. 36.
42. MARTIN, M. L. op. cit. 49. cf. HENGEL, M. Die Zeloten. 1961. Leiden. 317.
43. Ibid. 47. "In 47/46 when Antipater was still governor of Judea, Herod I killed certain 'brigand' Hezekiah who was plundering in the region of Syria with his robbers. But a good many of them of these 'plundering robbers' were sons of respectable families of Jerusalem, and the Sanhdrin was greatly upset about their death. It is most likely that Hezekiah and his followers opposed the power of Edomite ruler Antipater and his son. Galilee remained the centre of unrest and guerrilla war against Herod."
44. Ibid. 48.
45. Ibid. 49. Judas the Galilean Liberation Movement "lasted from the destruction of Jerusalem A.D. 70 and found a continuation in

the second Jewish revolt A.D. 132-135. Judas was associated with a Pharisee named Zadok. At the beginning his movement could have been considered as an extreme faction of the party of the Pharisee. But by its absolute repudiation of any heathen ruler this faction soon became a 'new party' the Pharisee tried to compromise on the issue of foreign rulers."

46. Ibid. Any Israelite who was willing to co-operate with the Roman rulers was considered as an enemy of the Zealot Liberation Movement. However, they were not lestai (robbers) for their own profit, but they felt that by such activity they would hasten the eschatological kingdom of the promised Messiah.
47. Ibid. 50. M. L. Martin thinks that he is probably an Israelite from Egypt. Nevertheless one wonders why, if he is an Israelite, Luke does not mention his name but simply refers to him as the Egyptian. With his guerrillas he emerged from the desert and went to the Mount Olives thinking that the walls of the Roman Jerusalem would collapse like those of Jericho at the time of Joshua. After him another messiah pretender arose, by the name Goet, he also took his followers to the desert, emulating the acts of Moses, he promised his followers the liberation of the holy land.
48. MARTIN, F. op. cit. 529. "In order to respect the Gospel material, one recognises that in the original teaching of the Jews there is both a realised and a futurist eschatology and this tension is preserved by the N.T. authors who developed their own theologies with aids of concepts traditional in their culture."
49. "'Nazareth! Can anything good come from there?' Nathaniel asked." (John 1:46)
50. CULLMANN, O. Christ and Time: Primitive Christian Conception of Time and History. Translated by F. V. Filson, 1952. London: SCM Press Ltd. 232
51. KNIGHT, G. A. F. op. cit. xvii. The N.I.V. translation renders "entos hymon" (within you) F. Martin thinks that "the most prominent features of our Lord's preaching, however, seems to have been His stress on the imminent coming of the kingdom of God (Luke 1:15 cf. Mark 9:1 f.; Luke 4:18; 7:22) "... there are

parables from different times of Jesus life that echo this preoccupation." Pauline theology developed the three features of the eschatology of the messianic age: the individual eschatology in the union with Christ, realised eschatology in the reality of the risen Christ, and the futuristic eschatology in the parousia of Christ. MARTIN, F. op. cit. 532. The book of Revelation gives us a more dramatic picture of futurist cosmic eschatology that in Christ Yahweh has put His redemptive plan of mankind in its last motion (Rev. 5:9-14; 12:10-12), and the parousia is imminent (Rev. 22:17). Christians celebrate it already in the Eucharist.

52. HARTMAN, L. F. op. cit. 875. The Israelites old concept of Sheol did not change until in the two last centuries before the destruction of the second Temple. It was considered as the dark abode in the underworld where both good and bad people go.
53. Ibid.
54. PARTIN, H. B. Paradise. In Encyclopedia of Religion, ed. M. Eliade, 1987. New York. Vol. 11. 184.
55. BAMBERGER, B. J. Paradise and Hell in Later Jewish Thought. In Encyclopaedia Judaica. ut sup., 1972. Vol. 13. 78. Scholars are divided in two camps. The first school maintains that the two unknown rivers: Gihon winding through the land of Havila is the Ganges River in India, and Pishon which goes through the land of Cush (Nubia) should be the Nile River. They thus locate the Garden of Eden between these four great world rivers. The second school suggests that the unknown rivers must be located near the known rivers: Tigris and Euphrates.
56. SMITH, G. A. The Historical Geography of the Holy Land : Especially in the Relation to the History of Israel and of the Early Church, n. d. New York: Hodder and Stoughton. 77. PARTIN, H. B. op. cit. 188. cf. J. Milton's description of Paradise in his Book 4. J. Milton brings together several images, for in his description of Paradise the sacred mountain is a garden and origin of the four rivers that course down its sides.

57. HARTMAN, L. F. op. cit. 879. "As in the case of Gihinna, so also in regard to the eschatological Paradise there is inconsistency in these [intertestament writings] concerning the time when the just enters this place of paradisiacal bliss, whether immediately after death or only after resurrection." Among the New Testament writers only Luke, Paul and John make specific references to Paradise. "Good Chief", martyrs and privileged persons may enter Paradise immediately after death (Luke 23:43). A certain man claims to have been taken ecstatically to Paradise which he believed is located in the third heaven. In rabbinic literature Abraham was said to stand at the gate of Sheol to prevent the circumcised Israelites to go astray. He ushers them directly in Paradise (Er. 119; cf. Jesus reference to Abraham's bosom in Luke 16:23).
58. Adapted and expanded from GASTER. T. H. Cosmogony. In The Interpreter's Dictionary of the Bible, ut sup. Vol. 1. 703.

PART TWO

THE CONCEPT OF ZION-JERUSALEM IN THE KIMBANGU

PROPHET MOVEMENT

The Israelites associate the mountain of Yahweh with His prophet's activities. There the prophet experiences the phenomenon of theophany, responds to divine call, and serves Yahweh's people. Thus the Old Testament prophecies focus on the theme of Zion-Jerusalem whose restoration means hope of liberation, security, and new life in the new mountain city for the people of Israel.

The Kimbanguists claim to have their own mountain city, which they named Nkamba-Jerusalem or New Jerusalem. Our task in this second part of the thesis is to discuss the basis of this claim of what Zion-Jerusalem has in common with their Nkamba-Jerusalem in relation to the prophet's activities. It is important, therefore, to observe the basis of this claim in the context of the tradition of the Bakongo by analysing in chapter four: topographical features and the significance of Mbanza Kongo in the land of the background of the Bakongo, in chapter five: the cosmological significance of the mountain of Nzambi (God) among the Bakongo, in chapter six: Nkamba-Jerusalem: the mountain city of theophany, commissioning, and hymn singing, in chapter seven: the role of the prophet Kimbangu at Nkamba-Jerusalem as the Nzambi-sent conciliator, chapter eight: Kimbanguist pilgrimage to Nkamba-Jerusalem: the place of purity. The traditional name Nzambi is used for God among the Bakongo except in hymns translation and quotations.

CHAPTER 4

TOPOGRAPHICAL FEATURES AND THE SIGNIFICANCE OF MBANZA KONGO IN THE LAND OF THE BACKGROUND OF THE BAKONGO

The survey of topographical features and discussion of the significance of Mbanza Kongo is important in this chapter. If we are to understand the background of the Kimbanguists' concept of Zion-Jerusalem, we should observe the environment of their ancestors and the religio-political importance they attached to Mbanza Kongo, the mountain city of the Great Kingdom of the Bakongo. Mbanza Kongo became the home of the ancestors and deities, the centre of religious activities of the King-apostle, Afonso I, and the prophetess Béatrice. This chapter examines the socio-religious importance of Mbanza Kongo in the land of the background of the Bakongo, settlement, and religious activities. It covers five main points: the Zaïre Basin, the Lowlands, the rise of Mbanza Kongo as the religious centre of the Kingdom of the Bakongo, the greatness and decline of Mbanza Kongo as the religio-political capital of the King-apostle, the prophetess Béatrice's ministry of the restoration of Mbanza Kongo. This background should lead us to what the Kimbanguists claim to be socio-religious strand between them and the Israelites in relation to the concept of Zion-Jerusalem and the prophet's role.

THE ZAIRE BASIN

The Bantu world was for centuries centred in Zaïre woodbelt region, before the population explosion and occupation of the eastern and southern Africa, probably in 10th century.¹ The Zaïre Basin became the centre of their expansion. The Basin stretches from Atlantic Coast to Rift Valley of East Africa.² It is almost drained by the Zaïre River, 2,800 miles long, which was to give its name to the country.³

The pivotal topographical features of Zaïre are to be found in its basin. The depression in the centre of the the country is drained by the Zaïre River and surrounded by a range of high hills and mountains. It is believed that the "basin was once an inland sea" which is now occupied by two lakes and the lake-like enlargements of the Zaïre River.⁴ The average altitude of the central plain is 1,312 feet. Its lowest is the area of lakes (1,115 feet). It reaches its highest level near Banzyville and Zongo hills (2,296 feet). It is covered by dense tropical forest. The central depression is marshy and very humid.⁵

The Zaïre Basin is surrounded by high hills and gigantic mountains on all sides. In the north we see a slight elevation which separates it from the great Chad Plain. This may be seen as savannah region. But the eastern border has topographical features of high altitude. The Great Rift Valley or Graden forms a high

wall in the east, stretching 869 miles long and 25 miles wide. It extends from Zambesi to Nile. The Graden, being a great geographical fault, was probably a large water basin.⁶ The Basin is roughly bisected by the Equator. It runs more than half across the Continent stretching north about 6⁰ and south to about 13⁰ of latitude. It is seen as a pivotal area around which the regions of Shaba (formerly Katanga), Kivu and Ubangi-Middle and Zaïre Lowlands are grouped.⁷

Shaba, the south-east of Zaïre, is a distinctive region of the southern highlands which is endowed with mineral resources and precious stones. Its elevation reaches 4,000 feet in height.⁸ Kivu is situated north of Shaba. Its plateau consists of lower eastern slopes of an altitude of 5,000-6,000 feet running 800 miles northwards to the Vele River to include the eastern province of the Central African Republic.⁹

Another important topographical aspect of this eastern region is the Zaïre/Nile divide which runs through Rwanda and consists of the Virunga chain of volcanoes. This chain stretches across the Rift Valley of East Africa "with the Nile watershed to the north and the Congo watershed to the south."¹⁰ The country of high zone lies along the western Rift Valley in the neighbourhood of Lake Kivu which, "is the most delightful country in all Africa."¹¹ The Virunga chain of active and inactive volcanoes rises to an elevation

from 10,000 to 15,000 feet high. Ruwenzori range extends further north, 8 miles long and 60 miles wide. Its highest peak reaches 16,794 feet. Mount Ruwenzori boasts a perpetually snow-covered peak with extensive glaciers.¹²

Such were the topographical features of the new land which the ancestors of Bantu occupied. If the first stage of Bantu migration could be considered as an invasion and occupation, the second was a consolidation, and the third stage should be understood as an expansion because of the population explosion and waves of new settlers in the same region of woodbelt of Zaïre. At this stage they settled in the regions of high rainfalls.¹³

With the population explosion, several ethnic groups moved gradually into east and west of woodbelt regions of Zaïre, and then finally into southern Africa. Bantu people today occupy most part of central, eastern, and southern Africa. Anthropologists have developed the concept of cultural and linguistic clusters to distinguish groups of people.¹⁴ In Zaïre the main such clusters are: Mingbetu-Azande, Mongo, Kuba, Warega, Luba, and Bakongo (see a map page 137).¹⁵ All but the first are Bantu.

The Bakongo settled first in Kasai region about AD 500 where they stayed about 3 centuries before they moved on westwards into the Zaïre Basin.¹⁶ Later on

they pushed still further west to a more suitable land for agriculture and pasture, hunting and fishing, wood and minerals endowed land. They finally settled in the Lower Zaïre along the Zaïre River to the Atlantic Ocean. When Diego Co "discovered" the estuary of the Zaïre River in 1482 they were already there. Apparently by 1550 the powerful Yaka pushed them from south-east to further west at the Kwilu River in Kongo Brazzaville.¹⁷

THE ZAIRE LOWLANDS

The Ubangi-Middle and Zaïre Lowlands stretch north of the Equator to Sudan belt and the Nile watershed. Ancient plateau rocks form the northern part of the region. Much of it rises above 2,000 feet in altitude. The region between the Middle Zaïre and Ubangi does not reach 1,500 feet in altitude. It consists largely of "alluvium and Kundelungu sedimentaries."¹⁸ The region of Lower Zaïre has the lowest altitude in the Continent.¹⁹

The principal river of the region is the Zaïre River which runs from Shaba at an altitude of 4,659 feet to the north and then turns to the west. In its course from here it occupies several navigable stretches. At Kisangani, the Lualaba River becomes the Zaïre River and goes through a series of not less than seven cataracts. From this point, it has a navigable section of 1,077 miles. Its main tributaries in this stretch are the Ubangi River from north and the Kasai River from east

and south where it, in turn, is fed by Kwango. The navigable section continues up to Malebo Pool, before it is broken by 32 cataracts, and then navigable for a length of 80 miles at Isangile and continues to Matadi, the terminus of seagoing. This last section of 92 miles of the Zaïre River is a stretch known as Martime Reach. It is about 6 miles wide between Point Padron in Angola and Banana Point in Zaïre (the former Congo).²⁰ The coastline of Zaïre is bordered by a small plain of 62 miles wide.²¹ In the 15th century the Great Kingdom of the Bakongo included this small coastal plain and Lower Zaïre.²²

THE RISE OF MBANZA KONGO AS THE RELIGIOUS CENTRE OF THE GREAT KINGDOM OF THE BAKONGO

Going around the Kingdom of the Bakongo, we start from the Coanza River towards the Equator. At 350 miles there is the Rio River. The Kingdom runs 450 miles at the coast. Turning towards south, at 500 miles we pass through Crystal Mountains and find other mountains bearing the same name in Angola, by Salpêtre and then at the foot of Argent Mountains, crossing the Barbela River we arrive at Lake Aquelunda. From this point at 360 miles we complete the circuit of the Kingdom of Alvaro I, the king of the Bakongo, who reigned in the second half of the 16th century (1568-1587).²³ (See a diagram

of the kings of the Great Kingdom of the Bakongo page 138).

Among various and complex factors which helped to form the Great Kingdom of the Bakongo, ecology was the most important. The stretch of the Kingdom in the south of the Zaïre River realised the following three ecological zones each of which roughly paralleled the coast.²⁴

The eastern plateau zone was included in the Great Kingdom along the Kwango River. Although the rainfall was high, unlike the hills of the Zaïre River zone, it was not fertile. The zone was very arid and deserted. It had a very sparse population with irregular settlements concentrated along the valleys.²⁵

The middle zone was considered the most hospitable and populated of the three zones.²⁶ It was also relatively hilly, rising steadily to a mountainous ridge of 1,500-2,000 feet high. But most of this ridge ran north-west almost parallel to the coast. It turned towards north-east near Maquelo do Zombo and reached the Nkisi and Nsele River. The vegetation varied from savannah to the wooded mountains of south-west.²⁷

The undulating coastal zone consisted of the hills of the Zaïre River. The Zaïre estuary was the best watered and most productive of the three zones. This zone incorporated a large part of the two provinces of the Kingdom: Sonyo in the north and Mbamba in the south.²⁸

It can be described as a group of islands occupied by a large inland of Mbamou in the middle.²⁹

Mbanza Kongo: the mountain city of greatness

Mbanza Kongo or Mbanza Kongo dia ntotela, the capital city of the Great Kingdom of the Bakongo, was situated in Mpemba province.³⁰ Afonso I, the son of Joo I (Nzinga Nkuvu), created the Great Kingdom through his monopoly on European products. He drew many other groups into it and collected tributes from them, which added to his wealth, prestige, and power during his very long reign (1506-1543). He exceeded the nuclear Kingdom of the Bakongo of the late 15th century that his father founded.³¹

Mbanza Kongo was undoubtedly the greatest mountain city in the entire Kingdom. Mani Kongo (lord of the Bakongo) direct control of the mountain city made it a royal district and unique among other mountain cities in the country.

The capital city occupied a very fertile mountain, well watered and covered about 20 miles in circumference. The summit of its plateau measured 10 miles in circuit.³² In the late 16th century, Mani Kongo household centred on an enclosure of one mile and a half perimeter, and he provided one mile in circumference of the city to a Portuguese quarter. Mbanza Kongo was a city of the elites of the Kingdom.³³

F. Pigafetta describes the natural beauty of the plateau as befitting the royal city :

"On mont sur cette hauteur par la route royale, qui, en direction du litoral, s'allonge sur cent cinquante milles. Elle est large, convenablement établie et tracée en lacets. Il y a cinq milles à courir pour arriver au sommet. A l'est, au pied de la montagne, coule une rivière où les femmes descendent pour laver leur linge; elles ont un mille de route à faire. De plusieurs côtés s'ouvrent des vallées plantées et cultivées. Comme c'est le lieu de résidence de la cour, aucune partie du territoire ne reste inculte."³⁴

Evidently Mbanza Kongo was an ideal home for the Bakongo, a mountain of an excellent plateau for agriculturists, pastoralists and smiths. In the 16th century about 100,000 people lived in the mountain city, which became the capital and centre of religious activities for the whole kingdom.³⁵

The inhabitants of the capital city of the Kingdom had an economic advantage because of its self-sufficiency in food production, mineral resources, and precious stones.³⁶

The first Mani Kongo had two reasons for establishing the capital city on Mount Mbanza Kongo: it was almost in the centre of the Great Kingdom where he could centralise his secular and sacred powers, and its high elevation gave the inhabitants a sense of comfort, and security of being close to the home of Nzambi (God).³⁷ It seems the provincial governors also established their capitals on mountains for good reasons. During the power

struggle and civil wars of the 17th and 18th centuries, resources were easily mobilised, and they found mountain cities suitable for military strategic points and thus easier to defend. They were also centres for local religious activities.³⁸ Afonso I fortified Mbanza Kongo with walls of stones and lime, and built a cathedral in its centre. Mbanza Kongo was self-sufficient in many ways. It looked like a kingdom within a kingdom.

"La ville est bâtie dans un coin ou an angle de ce sommet, exposée au sud. C'est donc Afonso, le premier roi chrétien, qui la ceignit des murs... Il reserva aux Portugaises un emplacement séparé, également entouré des murs. Il fit encore de même son palais et les maisons royales, laissant au milieu de ces deux enceintes espace libre où il est construite l'église principale, devant celle-ci est aménagée une place."³⁹ (See a plate page 139)

THE GREATNESS AND DECLINE OF MBANZA KONGO AS THE RELIGIO-POLITICAL CAPITAL OF THE KING-APOSTLE

On the mountain city of greatness two buildings represented the power of the plateau: the palace _ secular power, the cathedral _ the sacred power for the Bakongo, in general, and Mani Kongo, in particular. There was no distinction between the sacred and the secular. Both secular and sacred powers were embodied in the person of Mani Kongo, whom the Bakongo saw as a representative of the mountain of Nzambi. His investiture included a ritual seclusion of eight days (two weeks of the Bakongo), during which he acquired the secret of the power of the deities from mpemba

(underworld).⁴⁰ The Bakongo community being a matrilineal society, Mani Kongo had a female co-chief, Nzimbu Mpungu (great nzimbu), who was invested like him with the power to make decisions in the royal council.⁴¹

However, it appears that only Mani Kongo had a dual function of sacred and secular, while Nzimbu Mpungu's role seems to be more political than religious. Through the ritual seclusion, Mani Kongo instituted the cult of the ancestors. During this period, he was in contact with the deities of mpemba. Thus he broke the bonds of kin prior to his investiture. He became a different person, invested with supernatural power of the new bonds of the ancestors in the land below. So the Bakongo saw him as their "classificatory Father", who represented Nzambi at the mountain of divine power. For this reason they venerated ancestral graves, especially those of the chief/king and patriarchs of the community.⁴²

Later on in the 18th century Mani Kongo increasingly assumed the priestly function in the ancestors' cult. He became a custodian of their graves at their "sacred mountain", Mbanza Kongo, with the authority derived from the three categories of the dynamic powers of the Bakongo: ancestors, nkadi mpemba and mbumba.⁴³

All the Bakongo treated the great mountain city, Mbanza Kongo, as their religio-political centre and

symbol of their unity, which legitimised secular and sacred power of Mani Kongo. For people who claimed descent from the great king, it was prestigious to be buried in the royal cemetery on the great mountain of Nzambi, the centre of the ancestral power, under the custodianship of Mani Kongo himself.⁴⁴ During the civil wars, Mbanza Kongo and churches were destroyed, but they maintained a high regard for the mountain city. Mbanza Kongo, being the national centre of religious rites and celebration, the Bakongo saw it as their final common home. In the 18th century, people found it increasingly difficult to have access to the ancestral city. They had to mummify corpses to keep their dead, sometimes for years, before they had a chance to bury them with proper rites in the "sacred mountain city", which they considered the final home of their dead.⁴⁵ The Bakongo valued correct burial rites highly.

In 1645 the first contingent of the order of the Capucins preached against the burial rites of the Bakongo.⁴⁶ They attempted to abolish these practices of traditional religion. This caused indigenous movements to rise and oppose the priests. As a result the Bakongo realised the need for Mani Kongo to assume more socio-religious power. He became nganga nkinta (priest of earth or water spirit) and nganga atombola (priest of the resurrected).⁴⁷ The relatives of the dead, in case of social crisis, consulted nganga atombola, pleading

that he would "resurrect" their dead and then rebury them with correct religious rites after some inquiry as to what went wrong.⁴⁸

Nganga atombola attained the status of public cult. The cult became one of the cults that Mani Kongo could use as a source of power to legitimise his rule,⁴⁹ which the Capucin priests sought to challenge and abolish in the 17th century. This period saw the failure of Capucin priests' policy. It raised the Bakongo awareness of the foreignness of Christianity. They realised the need for strengthening Mani Kongo's socio-religious influence and reviving the traditional religious practices at the mountain of Nzambi. The situation called for a Nzambi-sent servant, the King-apostle of the Bakongo to reform traditional religion.

Mbanza Kongo: the centre of religious reform of Afonso I

The oral tradition suggests that there were only four kings between Ntinu Wene, the conqueror of Ambundu people and Nzinga Nkuvu, the founder of the Kingdom of the Bakongo in the 15th century. But Nzinga Nkuvu's power was not confirmed until he received the consecration of nsaku ne vunda (the religious patriarch of the people), whose role was that of an intermediary between the living and the ancestors.⁵⁰ The traditional Mukongo mfumu (chief) also played the similar role. He stood between this world and the land of the ancestors

in a sense that he was the custodian of Lukobi Lu Bakulu (the ancestors'basket) of hair, fingernails, pieces of the skin, phalanges of fingers and bracelets of the ancestor chiefs.⁵¹

In addition to the similarity of culture, intermarriage with Ambundu people helped the Bakongo integration and settlement in the Lower Zaire.⁵² However, their challenge was yet to come with the new religion introduced by the Portuguese in a foreign culture wrapping.

Nzinga Nkuvu and his people accepted Christianity with enthusiasm. He received Joo I (the name of his Portuguese colleague in Lisbon) at his baptism on May 3, 1491. The queen or ne mbanda had to wait for Mvemba Nzinga, the crown prince and governor of the province of Nsundi to come to Mbanza Kongo, the mountain of religious celebration. She was baptised Eleanor (the name of the queen of Portugal) and the prince adopted Afonso on June 4, 1491.⁵³ The Bakongo readily accepted baptism but they saw minkisi-bonfires (burning of fetishes) as a direct attack to one of the fundamental principles of their traditional religion.⁵⁴ Joo I (Nzinga Nkuvu) became the first Christian Mani Kongo. However, only a year after his ceremonious baptism, he yielded to the pressure of banganga (priests) and his repudiated wives. The popular opinion forced him to go back to his wives and minkisi (fetishes).⁵⁵

During the last year of the weakened king, the crown prince Afonso had to face the rivalry of Mpanza a Nzinga, the governor of the province of Mpanzu, who claimed that the royal family, by accepting Christianity, had put the Kingdom on a dangerous course. According to Mpanza a Nzinga, because of the influence of Christians whom he called bandoki (sorcerers), drought and sterility of women threatened the Lower Zaire. The ancestors might become angry and eventually withdraw their support from the land invaded by a foreign religion. Each of the two contestants claimed that Nzambi, the Supreme Being, was his ally because the Mukongo, for whose cause all of them worked, is a man who comes from Nzambi Mpungu (God Almighty).⁵⁶ Following the death of Joo I in 1506, Afonso did not inherit power of Mbanza Kongo, but rather achieved it with the help of Christian symbols, according to the Portuguese.⁵⁷ Afonso I, who later on became the King-apostle of the Bakongo, conceived Christianity as a religion of ngolo (power). He strove to revitalise and centralise Christianity in the mountain city. He wanted Mbanza Kongo to be religio-political capital city not only of his kingdom but also of the whole Africa. Ne yunda, the traditional priest of the coronation and the custodian of the "holy water", for instance, retained the same role in a new form. The King-apostle gave him the responsibility of supervising the maintenance of the

"holy things" of Mbanza Kongo. He also looked after the supply of the "holy water" for baptisms.⁵⁸ In his attempt to enhance the influence of Christianity, the king tried in 1526 to restrict the power of banganga by replacing their traditional healing with the European health care. They interpreted this as a direct attack on their power and profession.⁵⁹ Joining with traditionalists, their slogan was: "fu kia nsi" (this is the custom of the country), "nsi ifwidi" (the country is dead).⁶⁰ The Kingdom was suffering from an acute shortage of medicine. If there was any hope of an effective action to persuade banganga, this was an ample opportunity to enhance Christianity and its ngolo. However, the king tried in vain to get doctors and chemists from Portugal for his people.⁶¹

The King-apostle made another attempt to safeguard his country's prestige as the centre of Christianity in Africa. He became the first African advocate of the policy of indigenisation of the Church through theological education. He was undoubtedly an ardent evangelist, preacher and teacher of Christianity.⁶² He managed to send some young men, including his son, to Portugal for training. His son became the first African bishop in the era of slave trade. He also attempted to create an independent church with national clergy, but the Portuguese took exception to these ambitious plans.⁶³ When his son, bishop Henrique, died in the

1530s no Mukongo bishop was appointed. The worst setback of these plans was yet to come. In 1534 So Tomé, the slave trade centre, became the episcopal see instead of Mbanza Kongo,⁶⁴ which he thought, being the mountain of Nzambi, should remain the religious capital city of the Great Kingdom. His scheme of indigenisation of the Church suffered irreparable damage and came to an end.⁶⁵

In spite of all that, some Portuguese said of the King-apostle:

"He knows the prophets, the Gospel better than we do ourselves. He preaches and teaches so well that the Holy Spirit seems to speak through his mouth. He studies with great earnestness and besides this he zealously devotes his time to literary studies, denying himself everything else and often falls asleep over the books. He conducts the struggle against heathenism partly through preaching and partly through punishing idolaters, but above all through the development of the education system."⁶⁶

The long reign of the king knew the years of struggle and taking risks. He strove to offer the best to his people without disappointing the Portuguese. His own people accused him of being the cause of all evils and gave him the worst name known by the community: "ndoki" (sorcerer). They shouted at him, "Fwa bandoki" (death to sorcerers).⁶⁷

The Bakongo gladly received the sacrament of baptism, but they were extremely aggressive and defenders of the institution of polygamy. They hated minkisi-bonfires. The King-apostle had a narrow escape when he arranged

such a nkisi-bonfire, people came close to burn their king instead.⁶⁸ Banganga were yet to be convinced about the ngolo of the new religion. They stubbornly clung to the traditions of the ancestors, and when the Portuguese's behaviour lost its gloss, they stood firmly to their profession and came out victorious.⁶⁹ On Easter Day a group of about eight white men, who wanted to "appoint another king", forced their way into the "Holy Room" where he and his people were attending mass, discharged their weapons killing one of the king's aides and wounding two others.⁷⁰ The experience of this double defeat left the old king with a broken heart. Only banganga could claim religious victory at this point in the history of the Bakongo.⁷¹ The practice of polygamy survived the Christians' attack against heathenism, and minkisi did not suffer in the purifying fire of the King-apostle's evangelisation.⁷² His preaching against the traditional tambi ceremony (burial ceremony of drumming, dancing, and sexual orgies) appeared ineffective.⁷³ He did not dare to reform the cult of the ancestors at Mbanza Kongo. In 1526 he had ambila (the church of the graves) built in the burial place of the ancestors, in which he was buried in 1543. People celebrated daily masses for his soul for several years,⁷⁴ perhaps until the destruction of the mountain city during the civil wars of 17th century.

The history of the Bakongo depicts Afonso I, the

King-apostle, as a great reformer of their religion, preacher-teacher of the Christian faith, and advocate of indigenisation of the Church that the Bakongo have never known before. His failure as the King-apostle of the Bakongo marked the decline of Mbanza Kongo as the religious centre of the Great Kingdom. The real spiritual renewal required more charisma than he could offer. This was to come with the train of the popular Prophet Movements of the 18th and 20th centuries. The Prophet Movement of the 18th century attempted to restore the greatness of Mbanza Kongo, while that of 20th century restored socio-religious prestige of the Bakongo and gave them a new future (see chapters 7, 8).

THE PROPHETESS BEATRICE'S MINISTRY OF THE RESTORATION OF MBANZA KONGO

In the second half of the 16th century the business of slave traders increased to such an extent that in some parts of Portugal the number of the Blacks exceeded 50% of the total population.⁷⁵ The 17th century was a century of an international slave trade competition on the coasts of Zaire and Angola. The Dutch, English and Spanish entered the slaves market and became eager slave trade competitors.⁷⁶

After the death of Afonso I, the situation in the Empire he created changed profoundly. In 1575 Angola became a threatening colonial territory. The

neighbouring tribes waited impatiently to profit by trading with the Europeans, which the great king monopolised, but commerce in this state of insecurity declined dramatically. The worst feature was that the sovereignty of the Empire became increasingly vulnerable because of the repeated invasions and civil wars of the 17th century.⁷⁷ Garcia II, the last important king of the Great Kingdom of the Bakongo, had sufficient military power to survive. But the reign of his successor, Antnio I, did not last for long. He was decapitated, and the Bakongo were completely defeated on October 25, 1665 by the Portuguese.⁷⁸

As a result of despair facing the oppressed Bakongo in their ravaged country, the Béatrice Prophet Movement emerged in the 18th century to redeem the situation. The prophetess has many names: Nganga Marinda, Kimba Vita, Dona Béatrice and Saint Antony.⁷⁹

The young woman (20 years), fell very ill and had a vision of Saint Antony replacing her soul. In August 1704, she emerged claiming that she has been commissioned to preach the Gospel and resurrect the Great Kingdom of the Bakongo through Saint Antony: "S. Antoine est notre remède. S. Antoine est le restaurateur du ciel. S. Antoine est lui, la port du ciel. S. Antoine tient les clefs du ciel. S. Antoine est au-dessus des anges et de la Vièrge Marie."⁸⁰ She accused Bernardo da Gallo (one of the Capucin missionaries) of denigrating

the native saints because of jealousy, and demanded his support by urging king Pedro IV to restore the unity of the Great Kingdom of the Bakongo at Mount Mbanza Kongo.⁸¹

In the beginning Pedro IV, the king of the conquered Kingdom, was on the side of the young prophetess. But, being a puppet king of the Portuguese, he had little power to ensure her security. Later on he ordered her to appear before the missionary for an interrogation, after which she was sent back to the king for further close examination. After one week, realising that she had no longer the protection of Pedro IV, she fled, and thousands of the Bakongo followed her to Mbanza Kongo, where she continued her ministry of restoration.⁸² She urged her people to return from exile in attempt to restore the glory of Mbanza Kongo,⁸³ deserted because of invasions, defeat by the Portuguese, and the civil wars of the 17th century.⁸⁴ She took the multitude of her followers along and established the centre of her preaching activities in the ruins of the old cathedral in Mbanza Kongo. The multitude of people streaming from near and far moved into the mountain city. They brought back its popularity for pilgrims as the national religious centre.⁸⁵

The prophetess became a power in the land to reckon with. She sent preachers all over the Kingdom and burned all kinds of minkisi, which people had refused to do

under the order of the King-apostle, and the ministry of the Capucin priests. As nganga and ngunza (priest and prophetess) she knew very well that her people treated crosses and crucifixes as new forms of minkisi. So she burned them all. In her prophetic activities she was not against Christianity as such but against the practice of the Church.⁸⁶ She was thus determined to reform both the old and new religions. In her zeal of restoration of the prestige of Mbanza Kongo as religio-political centre, she touched the most sensitive point of the Roman Catholic liturgy. Certain saints of Christianity such as the Virgin Mary, Saint Francis, and Saint Antony were all indigenised and "transformed into Africans".⁸⁷ For instance she told people to sing "Salve Antonia" instead of "Salve Regina".⁸⁸ She said that Jesus was born of royal family at Mount Mbanza Kongo (their Bethlehem), and was baptised at Sundi (their Nazareth). According to her, he originally belonged to the Blacks.⁸⁹

The prophetess preached against imported religious symbols wrapped in a foreign culture, "Vous dites Salve et vous ne savez pourquoi. Vous récitez Salve et vous ne connaissez pas le pourquoi".⁹⁰ She taught that the white people originated from a tender stone fama, while the Blacks came from a strong tree called musenda (or a sacred tree of the tribal elder), with which she made crowns for the faithful. The Portuguese interpreted

this daring practice as a direct attack on Christianity.⁹¹

However, in all her zealous activities healing the sick, restoring the fertility of women, challenging banganga and burning their minkisi indicate that she took her prophetic role of revitalising Christianity in the cultural context of the Bakongo very seriously.⁹²

The choice of St. Antony as possessing spirit reflects the influence of Christianity and the impact that the Saint's Confraternity had in Mbanza Kongo in the 17th century.⁹³ The priests of the order of the Capucins made all Soul's Day a religious festival, during which "people with hymns and prayers marched to the burial ground to set out candles on the graves." They thus made use of the traditional veneration of the ancestors of the Bakongo and canonised it.⁹⁴

With this influence of the Capucins' veneration of the saints, the prophetess and her followers were motivated to revitalise their traditional ancestors' cult. She preached the restoration of the unity of the Kingdom and she exercised the ritual function of baptism, confession, absolution, death, and resurrection. She sought to revive her people's heritage of socio-religious and political values. Her prophetic message of the redress of the Great Kingdom and indigenisation of the Church had much in common with the 20th century popular Prophetic Movement (Kimbanguism). It prefaced

the mission of restoration of the prophet Kimbangu in 1921.⁹⁵ In her prophetic task, she encouraged her followers to burn all objects of witchcraft and crosses in order to reform both the new and old religions.⁹⁶ She developed a doctrine of ritual dying on every Friday, flying in the sky to intercede before Nzambi on the behalf of the Kingdom, and then rising on Saturday. This practice reflected mbumba (one of the cults of the Bakongo) concept of power,⁹⁷ which nkimba (another cult similar to mbumba) conceived as a giant snake with supernatural power to fly high in the air in order to bathe further in another water.⁹⁸

The centre of operation of the prophetess Béatrice was in Mbanza Kongo, the mountain city of greatness. Her popularity increased to the extent that the faithful kissed her feet. In other words by this act of reverence accorded to spiritual leaders in the tradition of the Bakongo, she assumed the spiritual authority of kitome (purity of power).⁹⁹

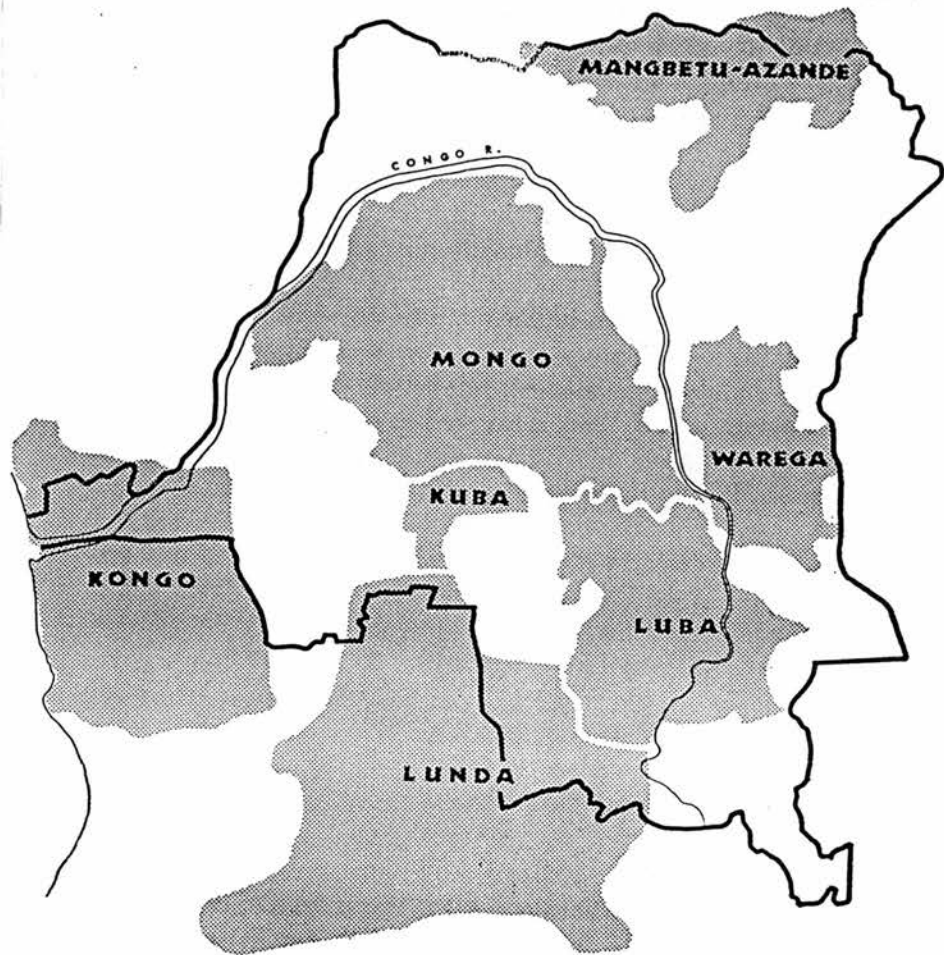
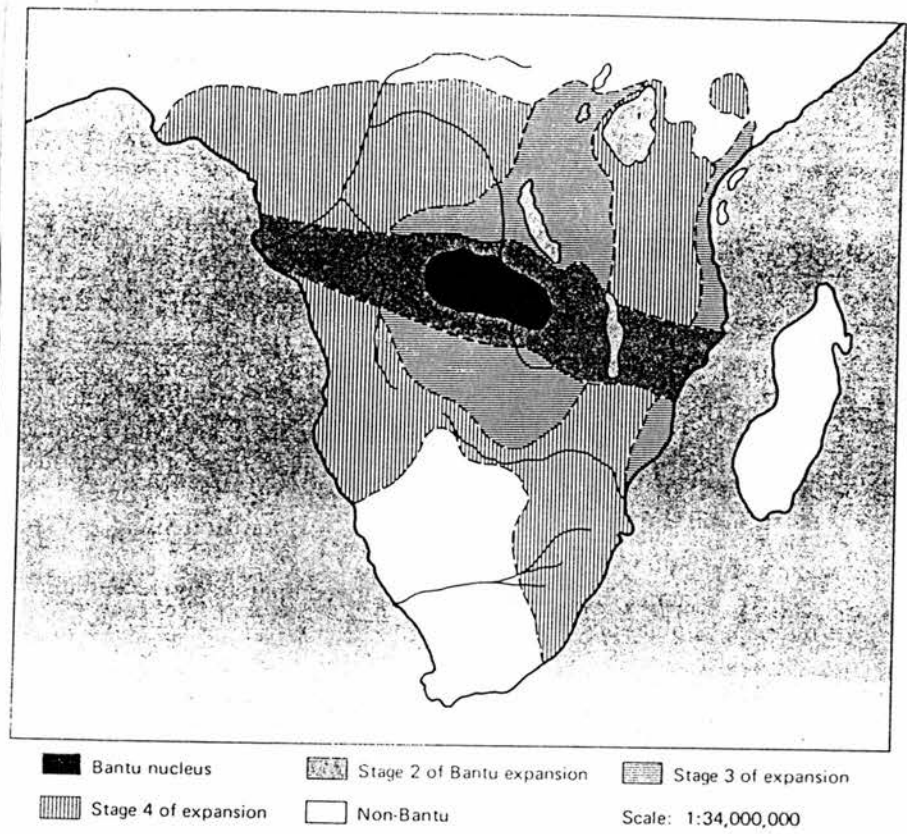
During the power struggle, she exercised her arbitrary authority by summoning all pretenders to assemble in the royal chapel in Mbanza Kongo to wait for a crown to fall on the head of the one chosen by Nzambi to become the new Mani Kongo.¹⁰⁰

Pedro IV feared that if Béatrice and her Prophet Movement gained full politico-religious power, his own future as a king, without the Portuguese patronage and

protection, was insecure.¹⁰¹ The emissaries of the queen Dona de Leão arrested the prophetess, her husband, and their baby. They were brought before the royal council and two Capucin missionaries, Bernardo da Gallo and Lorenzo da Lucca. The council sentenced them to death (including the baby), and were burned at stake on Sunday July 4, 1706.¹⁰²

Evidently Béatrice failed in her avowed mission of restoration. She tried to indigenise the Church, reform the traditional religion of the Bakongo, and settle political dispute by restoring the prestige and power of Mbanza Kongo. However religio-political power struggle did not give her a chance. She was put to death before she could assume the full authority of kitome's priestly chiefdom. She intended to purify the Great Kingdom by subjecting it to the dynamic power of mbumba cult. She became the first Mukongo martyr for the freedom of religion.¹⁰³ Although her Prophet Movement failed to reunite the Kingdom and restore the prestige of Mbanza Kongo dia wene (Mbanza Kongo of the authority), it did - end the civil war of the 18th century.¹⁰⁴ After only two years (1704-1706) of her dynamic ministry, it came very close to restoring the Great Kingdom of the Bakongo and offering a new future to the people. After three years of the prophetess death (1709), Bernardo da Gallo admitted that her Prophet Movement was still much alive. The faithful continued to wear their musenda crowns and

to sing Salve Antonia.¹⁰⁵ The prophetess of restoration of the mountain city of Nzambi "did die for her faith" and freedom of religion of the Bakongo.¹⁰⁶ Her Prophet Movement efforts to restore the prestige of Mbanza Kongo indicate the cosmological significance that the Bakongo attach to the mountain of Nzambi.

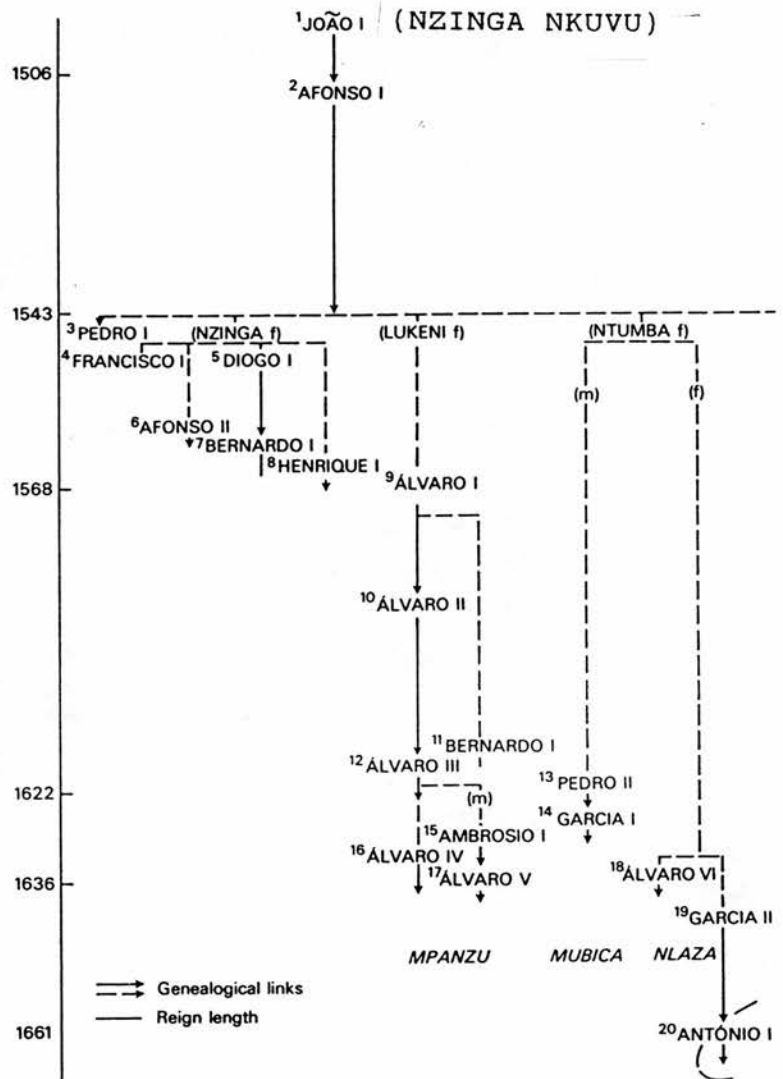


Major Ethnic Groupings in the Congo

THE KINGS OF THE BAKONGO

15th century

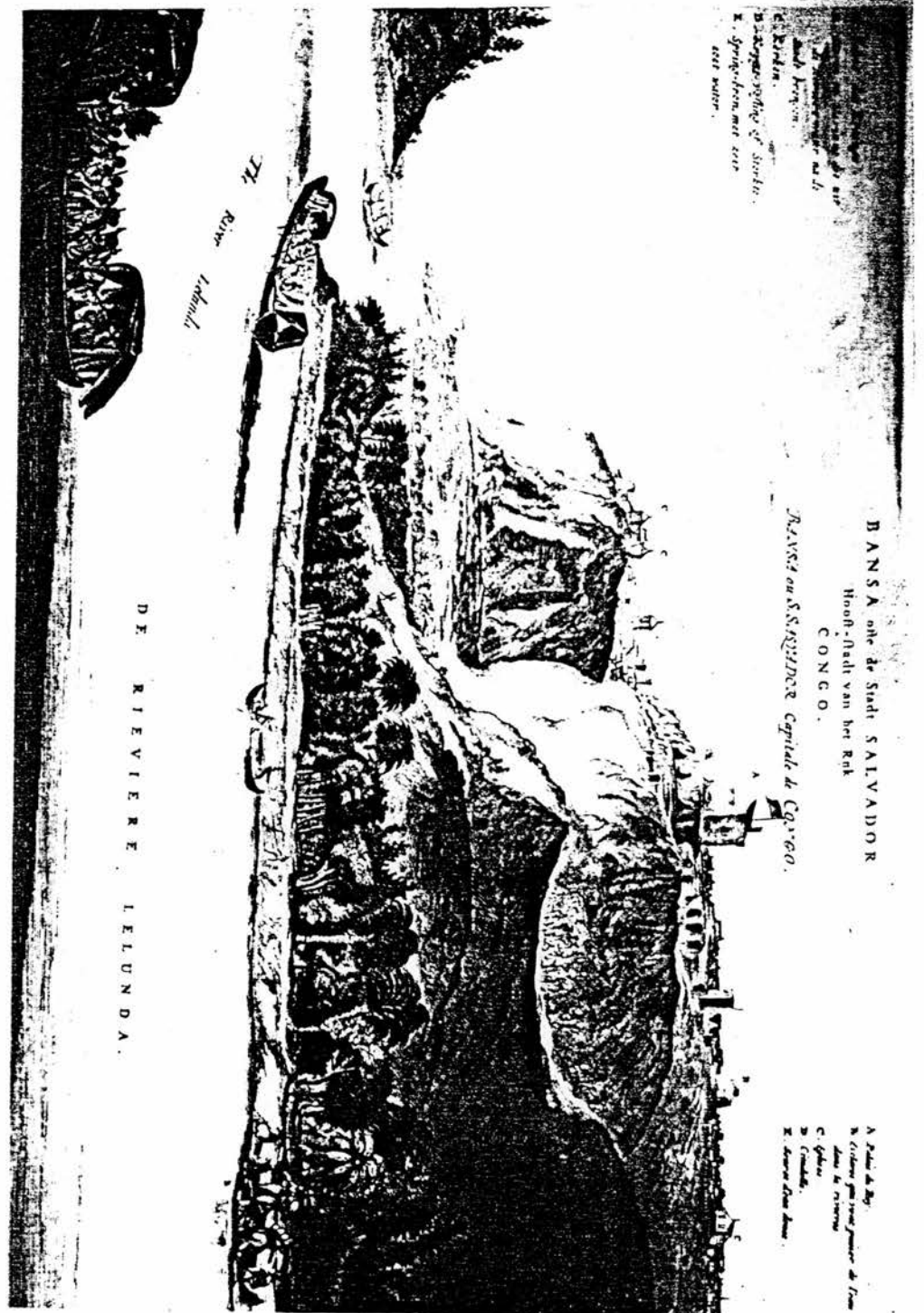
NTINU WENE



18th century

PEDRO IV

VIEW OF THE CITY OF GREATNESS



FOOTNOTES TO CHAPTER 4

1. OLIVER, R. The problem of the Bantu Expansion. In Perspectives on the African Past, ed. M. A. Klein and A. Johnson, 1972. Boston. 24.
2. EDWARDS, C. et al. eds. Zaïre. In MacDonald's Encyclopedia of Africa, 1976. London. 126.
3. KURIAN, G. T. comp. Zaïre. In Encyclopedia of the Third World, 1979. London. Vol. 2. 1599.
4. MERRIAM, A. P. Congo Background of Conflict, 1961. Evanston. 8.
5. Ibid. 9.
6. Ibid.
7. POLLOCK, N. C. Africa: A Systematic Regional Geography, 1968. London. Vol. 9. 274.
8. Ibid. 281.
9. Ibid. 248. N. C. Pollock suggests that "the faulted blocks, volcanoes and rift valley lakes are linked physically, and to some extent economically, more with East Africa than Congo Basin..."
10. MERRIAM, A. P. op. cit. 10.
11. KING, L. C. The Morphology of the Earth: A Study and Synthesis of World Scenery, 1962. Edinburgh. 241.
12. MERRIAM, A. P. op. cit. 10.
13. OLIVER, R. op. cit. 24.
14. Ibid. 21-22 It is believed that Bantu languages are related to the languages spoken in western Sudan, central Cameroons and east central Nigeria. M. Guthrie made a comparison of 22,000 related words in 200 out of 300 Bantu languages. So his elliptical area of Bantu concentration is in woodland belt of Zaïre Basin corresponding ecologically to the Nigerian "Middle belt and the central Cameroons and the Ubangi watershed."
15. MERRIAM, A. P. op. cit. 23. On the basis of Bantu expansion, "certainly as you move farther

away from Guthrie's extended nucleus, whether to the north-east or to the south or the north-west, the incidences of "general" Bantu roots drop steadily. Kikuyu has 33% and Kamba 30%. To the south we have Venda at 30%, Zulu at 29%, Xhosa at 26%. To the north-west the fall is even sharper: Teke 28%, Bongi 24%, Duala 14%. In geographical terms what we are thinking here is much more gradual colonization, by agricultural Bantu peoples of the intermediate zone of woodlands and forest margins, of area less favourable for agriculture _ on the drier regions, the dry middle of East Africa, the dry middle central and South Africa, the dry middle of Angola and South-west Africa and on the other hand the very dry region of equatorial forest, through which Bantu ancestors must have penetrated, but which was certainly not the focal point of their expansion." OLIVER, R. op. cit. 25-26.

16. DAVIDSON, B. Africa in Historical Perspective. In Africa South of the Sahara 1987, 1986. London. 16th edition. 3.
17. MERRIAM, A. P. op. cit. 24.
18. POLLOCK, N. C. op. cit. 285.
19. KING, L. C. op. cit. 249.
20. MERRIAM, A. P. op. cit. 10.
21. KURIAN, G. T. op. cit. 1599.
22. MERRIAM, A. P. op. cit. 4-5.
23. PIGAFETTA, F.; DUARTE, L. Description du royaume du Congo et des contrées environantes. Edité par B. Willy. Traduit par B. Wiely 2^e édition, 1965. Louvain. 49-50. Alvaro I predecessors ruled a larger Kingdom, there are some regions which were lost or changed hands in the course of years, but they retained the same title.
24. HILTON, A. The Kingdom of Kongo, 1985. Oxford. 1.
25. Ibid. 4-5.
26. MERRIAM, A. P. op. cit. 17. It is still the most populated region of Zaïre even in this century. In 1955 the population statistics from

greatest (41.44 per sq. mile) to least (20.56 per sq. mile) density of the country regions followed in this order: Lower Zaire, Middle, north Kivu, Kabinda Kwako Kibali-Ituri, Kasai.

27. HILTON, A. op. cit. 2.
28. Ibid.
29. SORET, M. Les Congo: nord-occidentaux: monographies ethnologiques Africaines. Publiées sous le patronage de l'Insititut I. A., 1959. Paris. 34. "Aux basses eaux, la superficie émergée est découpée et des centaines d'îles et de bancs de sable surgissent. A part l'extrême pointe Sud-Ouest qui fait encore partie de la série des grès tendres, l'ensemble de l'île est entièrement formé d'alluvions récentes."
30. HILTON, A. op. cit. 60. Mbanza Kongo, Mbanza Kongo dia ntotela (the city of the King of the Kongo) were names of the capital city of the Great Kingdom of the Bakongo. The Portuguese renamed it San Salvador. Mbamba, Mbata, Nsundi, Sonyo, Mpangu and Mpemba were the provinces of the Kingdom. But Mpemba province, being the province in which the capital city was situated, became powerful, rich, and the key province in the Kingdom. Mani Kongo relied on its 400,000 warriors in his administration of the Kingdom. PIGAFETTA, F.; DUARTE, L. op. cit. 51, 74.
31. HILTON, A. op. cit. 60.
32. PIGAFETTA, F.; DUARTE, L. op. cit. 74.
33. HILTON, A. op. cit. 75.
34. PIGAFETTA, F.; DUARTE, L. op. cit. 75.
35. Ibid. 78.
36. Ibid. "Des monts sont aussi formés d'autre pierres granitées. certaines, entre autres, sont merveilleuses: celles qui contiennent des hyacinthes. Ces pierres précieuses sont répandues comme des veines dans leurs pierre-mères. Lorsqu'on les en sépare, qu'on les extrait, à la façon des fruits du grenadier, elles se divisent en grains, en menus fragments."
37. Ibid. 75.

38. HILTON, A. op. cit. 200.
39. FIGAFETTA, F.; DUARTE, L. op. cit. 75. But G. Balandier does not think the whole capital city was fortified with a strong wall. There were walls on the southern side, and the Portuguese quarter was surrounded by a wall made of stones. BALANDIER, G. Daily Life in the Kingdom of the Kongo: From the Sixteenth to the Eighteenth Century. Translated by H. Weaver. 1968. London. 151.
40. HILTON. A. op. cit. 37. The Mani Kongo isignia of office consisted of a copper bracelet worn on the left arm, a cap called mpu, a fly whisk and a throne of ivory and sculptured wood.
41. Ibid. 38.
42. Ibid.
43. Ibid. 220. A. Hilton distinguishes these three categories of powers, and she often refers to them as dimensions, named dead (ancestors), nkadi mpemba in connection to the sky spirits and mbumba in relation to water and earth spirit. She also calls them dimensions of the other worldly power. See also pages 10, 13.
44. Ibid. 216.
45. Ibid. They placed the corpse in the house, wrapped it in cloth and built fire around it, to dry it. They then opened the cloth little by little until the humidity has left the body and only bones and skin remained. The origin of the practice is unknown. Although there is no evidence of mummifying corpses before, at least in two preceding centuries, they might have acquired the mummifying technique from the Egyptians since their ancestors are believed to have originally come from northern Africa.
46. ANDERSSON, E. Messianic Popular Movements in the Lower Congo. Studia Ethnographica Upsaliensia 14. 1958. Uppsala. 36.
47. Ibid. 197-198.
48. Ibid. 11. Atombola "means to make some thing mount or ascend." The practice was necessary in the case of social crisis. The common opinion was that the ancestors has come to disturb the

community for some wrong doing. They then dug up the corpse, "resurrect" it. After a careful inquiry of the mistake made, it was reburied with correct rites.

49. Ibid. 198.
50. AXELSON, S. Culture Confrontation in the Lower Congo: From the Old Congo Kingdom to the Congo Independent State, with Special Reference to the Swedish Missionaries in the 1880's and 1890's, 1970. Forkoping. 43.
51. DEMUNTER, P. Luttes politique au Zaïre: Les processus de politisation des masses rurales du Bas-Zaïre, 1975. Paris. 46.
52. AXELSON, S. op. cit. 43.
53. BALANDIER, G. op. cit. 45.
54. AXELSON, S. op. cit. 47.
55. Ibid. 80-81. "It was virtually unthinkable for a Regent to renounce polygyny, partly because the number of wives was a measure of man's status and partly because they connected the Regent with different tribes, which in their turn were enriched by the offsprings of the Regent and his respective wives."
56. BALANDIER, G. op. cit. 49.
57. Ibid.
58. Ibid. 51.
59. AXELSON, S. op. cit. 68.
60. Ibid. 80.
61. Ibid. 68.
62. Ibid. 82.
63. Ibid. 68.
64. Ibid. 70.
65. BALANDIER, G. op. cit. 57.
66. AXELSON, S. op. cit. 66.
67. Ibid. 81.

68. Ibid. 82.
69. Ibid. 86.
70. Ibid. 71.
71. Ibid. 79.
72. Ibid. 86.
73. Ibid. 131.
74. BALANDIER, G. op. cit. 59.
75. AXELSON, S. op. cit. 69.
76. Ibid. 136.
77. BALANDIER, G. op. cit. 69.
78. Ibid. 75.
79. Ibid.
80. JARDIN, L. Le Congo et la secte des Antoniens: restauration du royaume sous Pedro IV et la "Sainte - Antoine" congolaise (1694-1718). Bulletin de l'Institut Historique Belge de Rome (Rome and Brussels) 33, 1961, 516.
81. JARDIN, L. Les sectes religieuses secrètes des Antoniens au Congo (1703- 1709). Cahiers des Religions Africaines (Kinshasa) no. 3=2 (jan.), 1968, 116.
82. Ibid. 117.
83. BALANDIER, G. op. cit. 139-140.
84. Ibid. 152.
85. Ibid. 141.
86. Ibid. 145.
87. Ibid. 142.
88. JARDIN, L. 1961. op. cit. 516.
89. JARDIN, L. 1968. op. cit. 118.
90. JARDIN, L. 1961. op. cit. 516.
91. JARDIN, L. 1968. op. cit. 118.

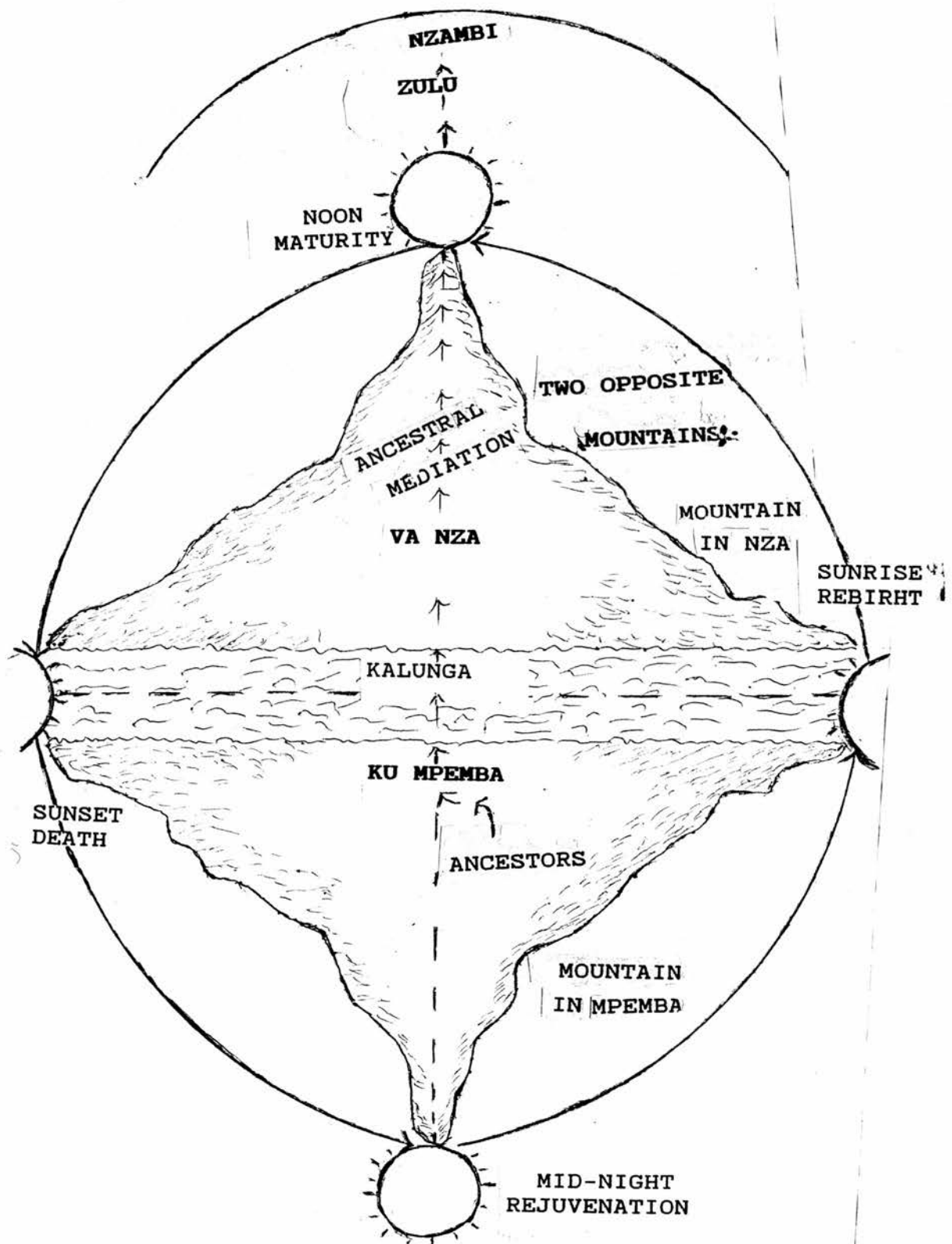
92. BALANDIER, G. op. cit. 145.
93. HILTON, A. op. cit. 209.
94. AXELSON, S. op. cit. 131.
95. AXELSON, S. op. cit. 144.
96. ASCH, S. L'Eglise du Prophète Kimbangu: de ses origines à son rôle actuel au Zaïre 1921-1981. 1983, Paris. 97.
97. HILTON, A. op. cit. 209.
98. Ibid. 3.
99. Ibid. 210. The word kitome means "pure", the "initiated" in contrast to "profane". A. Hilton thinks that kitome were once smiths who successfully established themselves as representatives of the dynamic power of mbumba through their iron technology. Ibid. 24.
100. Ibid.
101. JARDIN, L. 1968. op. cit. 119.
102. Ibid. Some scholars think that Béatrice's husband managed to escape.
103. HILTON, A. op. cit. 143.
104. Ibid. 210.
105. JARDIN. L. 1968. op. cit. 120.
106. AXELSON, S. op. cit. 136.

CHAPTER 5

THE COSMOLOGICAL SIGNIFICANCE OF THE MOUNTAIN OF NZAMBI AMONG THE BAKONGO

In order to understand the importance that the Béatrice and Kimbangu Prophet Movements attached to the "sacred mountain" as a religious centre, this chapter analyses the cosmological significance of the mountain of Nzambi in the background of the socio-religious tradition of the Bakongo as: axis mundi, and source of "life giving-water". The analysis focuses mainly on the works of W. MacGaffey, J. M. Janzen, and A. Hilton who did a thorough study on socio-religious tradition of the Bakongo. The emphasis is on the mythical power that the "cosmic mountain" receives from mpemba (underworld) because the mountain of Nzambi, being axis mundi, is believed to draw some supernatural power in connection with its fountain of "life giving-water" from mpemba. The "cosmic mountain", fountain of purifying water, and mpemba (underworld and the land of the ancestors), according to the Bakongo, belong together (see the following diagram of the cosmology of the Bakongo page 148).

BAKONGO COSMOLOGY



THE "COSMIC MOUNTAIN" AS AXIS MUNDI

A Mukongo knows that since Nzambi (God) withdrew higher up in heaven, in spite of all his efforts, he has failed to regain direct contact with his Creator. People found it much easier to strike up a deal with mpemba, the world of the living-dead, through chiefs, priests, and prophets. These religious specialists have access to their ancestors in mpemba who, in turn, present their needs before Nzambi, the Supreme Being. The mediatorial role of the ancestral spirits and their association with the mythical mountain bring heaven down to earth. It makes communication of the inhabitants of the two realms possible.¹ A Mukongo is a religious person, he takes seriously sacred symbols which keep him in touch, through the mediation of the ancestors, with Nzambi and His agents. He expresses his religious belief in myths or stories of mythical elements. He treats these myths as the philosophy of his religion in parable. They help him to deal with some important questions about Nzambi and "the meaning of life, origin of all things, the purpose and end of life, death and its conquest".² He interprets myths in every day religious life through rituals, sacrifices, dance, and songs.³

Myths are passed on from one generation to the other. They are a vehicle of sacred symbols and are told to children as a means of socio-religious education. For

instance in one of the myths of social values and cosmological significance of the mountain of Nzambi, the youngest wife of the chief Mola explains his supernatural encounter with the ancestors in her song welcoming him home from the spirit world. She tells us the story of the chief's encounter with the inhabitants of spirit realm:

My husband has come back from the land of
grave.

He lives again like fire in the morning,
The fire that is light when the down is
grey,
When all the people shiver in dew,
The flames spring up among the smouldering
logs,
The family feel warm and comforted,
The brilliant sparks will cause the pot to
sing,
So that the water bubbles like a brook,
And soon the meal is ready for the men.

My husband brought home the cattle of his
father,
The lion king who rules the land of manes.
Now will the babies drink the lukewarm milk
And run along the paths with shining skins.

My husband is the tree whom lightning struck,
But soon the shoots and sapling reappeared,
And fresh green leaves adorned the sapling
twigs,
The power to live still lingers in the trunk,
Invincible, it reaches for the sky,
The rising stem with new shining bark,
The heavy branches spreading like a roof,
An awning where the women sit and sing
While making baskets, sheltered from the sun.

My husband had arisen from his sleep,
The lion wakes, stretching his lazy claws,
With their well-whetted nails like millet-
knives,
He has been dozing on a hot afternoon,
Now he is yawning so that the branches shake
Now he is roaring and the far hills answer⁴.

In this song we observe four main motifs clearly

stated. The ancestors are concerned with the welfare of their terrestrial offspring. The great lion (the senior ancestor) sent Mola (the junior ancestor) back home with gifts of cattle to look after the needs of the family. People felt the warmth of the presence of their chief who represented the power of mpemba. The song suggests that the land below is almost a carbon copy of this world. Good chiefs do not lose their social status in the world of the living-dead, and the terrestrial system of hierarchy is maintained there. The concept of the immortality of mutima (spirit or soul) shows that the sorcery that caused Mola's death has its limits. The mutima of the good chief Mola is compared with a trunk of a tree that had survived the lightning. Death does no harm to the "power to live" of man's mutima.

With his experience of the supernatural power of the ancestors, Mola reaches the heavenly land. The new life of the chief enriches the social life of his people. It is described as a sunshade under which they sit comfortably and sing joyfully. The chief comes back to provide protection and security for them. He is also identified with a lion, the symbol of power. His association with the mythical mountain concludes the song. He descended to the land of the ancestors and ascended to the world of the living through the mountain tunnel. Invested with new power from mpemba, his mutima takes him to the heavenly realm.

Mythical songs like this ascribe the freedom of movement between the three levels of worlds to the hero chiefs who are the representatives of their communities. The locus of the chief's mutima operation is the "cosmic mountain", the axis mundi, which links the three decker-world: mpemba (underworld), nza (this world) and zulu (heaven). His mutima is set free to travel in the three realms through the care of the senior ancestors, whose mediatorial role and intercessory function bring mpemba and zulu together on the mountain of Nzambi.

J. M. Janzen observes that among the Bakongo a mountain has great cosmological significance. The world itself is thought of as a body of kalunga (water) which is both the passage and barrier between two worlds: ku mpemba (in the underworld) and va nza (on this earth). It is believed that the sunset in mpemba is the sunrise in nza. So the two worlds exchange day and night.⁵ In their thought there is an interaction between the two realms in terms of life and death, day and night, change and transition of socio-political systems. The symbol of the cosmology of the Bakongo are acted at the chief's inauguration. The patrifilial children (collective offspring of matrilineage males) begin at sunset to sing commentaries till dawn when they leave the place of the deceased chief's house and then move to the house of the chief designate and again move back into the "enclosure of the dead". At this point their drums fall silent.

The major principle in this symbolic act is the focus of the cosmological concept of the Bakongo. The symbolic act includes the interaction of mpemba and nza; the formal analogy of cyclical season in relation to day/night, life/death, and the transitional period between one political regime to the next, the time between the silence of ceremonial drums of the patrifilial children and the welling up of mpemba forces to strengthen the new regime in the world of the living.⁶

According to the cosmology of the Bakongo the rising of the sun is more than a natural phenomenon. It signifies rebirth and continuity of man's life, and its setting symbolises death, and so the cycle of man's life goes on indefinitely. Life has no ending, it goes on in a cycle.⁷ The analogy is simple: as the sunset changes its location from nza into mpemba in the same way death changes man's body and location from nza into mpemba, so man, like the sun, continues in cycle as a traditional Nkimba initiation song states:

N'zungi! n'zungi-nzila.	Man turns in path
N'zungi! n'zungi-nzila.	He merely turns in path,
Banganga ban'e! E, ee!	The priest the same. ⁸

The teaching of Nkimba cult shows that the cross is not a foreign symbol. It corresponds to the traditional religion and world view of the Bakongo. In Nkimba rite a priest expounds his cosmological teaching by using the sun's four points of movement to illustrate man's life

in relation to times and seasons: the sunrise _ beginning, birth or regrowth; ascending _ maturing or responsibility; sunset _ handing on or death; midnight _ existing in another world and eventual rebirth. (see a diagram of the cosmology of the Bakongo page 148)⁹

One should notice the important religious symbols of the cross and the mythical mountain in the cosmology of the Bakongo. Man's life is parallel to the sun that sets in the west every evening to indicate the end of the day. During the night while people are sleeping, it steals back to the east to rise again in the morning, thus indicating the new rhythm of the day.¹⁰ In this circuit, a Mukongo sees a cross in its four points: sunrise, noon, sunset, and midnight which correspond to the four stages of man's life (childhood, maturity, ageing, and death).

A Mukongo therefore has two significant religious symbols: cross and mountain. The cross and the "cosmic mountain" belong together. The cross is an eschatological symbol that brings together life and death, day and night, nza and mpemba on the mountain.

These two religious symbols draw their meaning from mpemba. According to the Bantu traditional religion and cosmology, the world "is a realm of powers; the most fruitful life has the most power and harmony."¹¹ Man is the centre of that power while mpemba is its source. The cross and the "cosmic mountain" are vehicles of that

power. Thus mpemba interacts with this world through the mountain, the home of the chief/king-priest, where the ancestors play their mediatorial role. It is on the mountain of Nzambi where the Bakongo go to present their needs, there the ancestors intercede before the Supreme Being on their behalf.¹²

The Bakongo venerate the ancestors for their priestly function as mediators and intercessors. They associate mfumu (chief), ngunza (prophet), and nganga (priest) with the mountain of Nzambi, the channel of their power that wells up from mpemba:

"The mission of these mediators is to watch over the equilibrium between the dead and the living, those who are on earth and those who left for mpemba, to remove fear from between them. [Ngunza stands] between the two worlds, such a mediator must be a wise judge, orator, man of "four eyes", two in front, two behind. This will give him wisdom and the faculties to watch all directions."¹³

In their wisdom of right judgement, these agents of Nzambi are supposed to have supernatural power to move freely between the three realms.¹⁴ All rituals attempt to communicate and control communication between mpemba and nza have their roots in the tradition of Mani Kongo's period of seclusion. In some parts of the country the successor to a deceased chief "dies" ritually for nine days. He comes back as a new person, possessed by wisdom and power of darkness. He is supposed to see clearly, knowing good and evil. Ngunza

likewise is born with a gift "to see what is, and foresee what is to come."¹⁵

The functions of ngunza and nganga and mfumu have "mutual complementary rights, duties and characteristics."¹⁶ In the mind of the Bakongo, ngunza was thought of possessing power of Nzambi with which he could safeguard mfumu whose authority was often destroyed by the evil power of ndoki (sorcerer) who managed to kidnap his soul. The failure of nganga or ngunza to protect the mfumu's soul from ndoki meant a change of administration and rise of a rival chieftainship or a system with a more powerful protecting bisimbi (water spirits).¹⁷ In other words these religious specialists were technically responsible for socio-political stability.

The mediatorial role, acts of healing, and resurrection were indication of the line of communication with the other realms. For instance, Kimbangu assumed this role by his efforts to raise the dead. It was seen as a symbol expressing "entrance, presence in, and exit from Mpemba." It is especially an experience of life in dying, thus a full power over death from mpemba.¹⁸

This power from mpemba is believed to be embodied in water spirit. The concept persists even today among the contemporary Kimbanguists. They use the "holy water" of the pool of Nkamba-Jerusalem for healing and

purification. There are also stories of their safeguarding their membership cards under the pools of "sacred fountains".¹⁹

The cosmology of the Bakongo indicates that in water there is the earth's life. All life emerged from the sea. In the beginning a figure of white and black colour with human form, Nzambi, reigned alone when there was only waters through which He caused all things, including the first man, to come into existence.²⁰

The "sacred water" running through or by a "cosmic mountain" is therefore believed to possess life-giving and purifying power.²¹ Kalunga (body of water) is power-bearing for it is the passage of life from mpemba, the source of that power, to nza.²² This passage to and from mpemba has now, after the introduction of Christianity among the Bakongo, a symbolic meaning in the baptismal sacrament as purification rite and healing process. People draw their spiritual uplift, joy, renewed hope, and strength in the "holy water". The "living-water" that gladdens the mountain of Nzambi also makes people feel at home and close to the source of life.

NKAMBA-JERUSALEM: THE SOURCE OF "LIFE-GIVING WATER"

The Bakongo think water embodies the power from mpemba, which is believed to be the source of the solution to human problems.²³ This traditional belief is still strong among the Kimbanguists. So Kimbangu, the

person that the angel is supposed to have rescued from benga, armed with this power, played the role of the healing angel at the Pool of Bethesda in Zion-Jerusalem. The Kimbanguists believe that whenever the prophet sent the blind, the lame and the sick to the fountain of Mount Nkamba-Jerusalem (Kimbanguist holy mountain) for healing and purification, he exercised the power he received when the heavenly being rescued him from benga. Undoubtedly the Kimbanguists see their mountain city as a cosmic religious centre endowed with "sacred fountain" for healing the sick. They are not only satisfied with their mountain city geographical location but they also take pride in its topographical features.²⁴ W. MacGaffey's description of the peak of Nkamba-Jerusalem, in relation to its source of the "holy water", suggests that the abundance of waters gladdens the mountain city.

"Nkamba is built on a small knob of land with water on three sides and a ravine on the fourth. From the main entrance a stairway ascends to the Mausoleum of the prophet Kimbangu, situated on the highest point of the hill, but the usual mode of access to the village is provided by a road running counterclockwise around the hill to the top. Newly arrived bands of pilgrims celebrate their arrival by marching, counterclockwise, around the village, singing hymns."²⁵

They sing the Psalms of ascents emulating the pilgrims to Zion-Jerusalem. The theophanic mountain, Nkamba, has become Nkamba-Jerusalem. The Mpumbu River forms a pool, it became the Jordan of the Kimbanguists.

The natural pool has been also given a biblical name, Bethesda,²⁶ in the same way that the prophet Kimbangu renamed Nkamba: "Nkamba-Jerusalem". Dialungana, the second son of the prophet, who is the custodian of the "holy things", gives ten reasons why Nkamba-Jerusalem is the New Jerusalem of the Kimbanguists. The beloved mountain city includes the Pool of Bethesda as a healing-place. His description of Nkamba-Jerusalem shows us why the Kimbanguists in exile remembered their new Jerusalem as much as the Jews in Babylonian captivity remembered their old Jerusalem :

- Nkamba-Jerusalem is the city of Simon Kimbangu, the Nzambi-sent prophet.
- The Lord Jesus himself chose Kimbangu to be his prophet.
- Nkamba-Jerusalem is the abode of Zimvwala (sons of Kimbangu).
- Nkamba-Jerusalem is the centre of God's grace.
- Nkamba-Jerusalem is the centre of Nzambi's self revelation, manifestation of his power, where people pray and praise His glory day and night.
- Kimbangu asked Nzambi for helpers, just as Jesus called the twelve disciples to help him.
- New Jerusalem is the promised city we read about in Jeremiah, Revelation and elsewhere; Nzambi will make the New Jerusalem descend from heaven.

- Nkamba-Jerusalem is for all peoples of all nations if they so desire.
- Nkamba-Jerusalem is against all evil including witchcraft.
- Nkamba-Jerusalem has the Pool of Bethesda where the sick, who have faith go for healing.²⁷

The popularity of Nkamba-Jerusalem cannot be doubted because of many pilgrims who come for healing and purification in its "sacred pool". For the Kimbanguists their pool has the same supernatural healing power like the Pool of Bethesda and Lourdes.²⁸

One of Kimbanguist prophet-healers claims to have gone to Nkamba-Jerusalem to receive the Spirit injunction to heal, together with "cosmic recipes" (i.e. Nkamba-Jerusalem "holy water" and "sacred soil") for the portion he administers to his patients.²⁹

In the light of the mythical relation between mpemba and kalunga, life and death, it is clear that for the Bakongo water stands for transition, the power of death and comfort of life. In their cosmology the white represented by the river clay is linked to the beyond. They speak of death as "going to white" (i.e. to mpemba). So water is associated with death and white; and clear water is called maza mampemba (white water).³⁰ When they saw the first Europeans coming out of the Ocean in 1483, they referred to them as water or earth spirits.³¹ At first they identified them with the

ancestors. "It is really not white that is being characterised here; it is clear, openness, truth, and visibility of mystery."³² In mpemba there is clarity, order and comfort.³³ In their way of thinking, therefore, water that wells up from mpemba, the source of these socio-religious virtues, must possess healing power.

As a result, the common belief among the Kimbanguists is that the Pool of Bethesda at Nkamba-Jerusalem, with all these cosmological features of spiritual manifestations, has supernatural power to purify and heal, to consecrate and ritually sanctify those who use its "sacred water" under the leadership of ngunza.³⁴ More importantly the significance of this concept of life-giving water is brought into the sacrament of baptism. Although their emphasis is on the baptism of the Spirit, the Kimbanguists have no problem with Pauline theology of the meaning of new life in dying: going down into water - dying - to sinful nature, and coming up - rising - into new life. This concept of associating the supernatural healing power of the "sacred fountain" with the "cosmic mountain" is reflected in the belief of the Kimbanguists that Nkamba-Jerusalem is the mountain of theophany and commissioning of the prophet Kimbangu.

FOOTNOTES TO CHAPTER 5

1. JANZEN, J. M. Deep Thought: Structure and Intention of Renewal in Kongo Prophetism 1910-1921. Social Research, Spring 1979. 46 (1). 110.
2. PARRINDER, G. African Mythology, 1967. London. 15.
3. Ibid.
4. KNAPPERT, J. Myths and Legends of the Kongo, 1971. Nairobi. 29-30. Mola was the chief of the Alur. Alur people are a tiny Nilotic group counting no more than 104,000 in the whole country of Zaïre. They have borrowed some of the Bantu myths such as "Bamboo Tower" from the Bakongo and Baluba. Because of intermarriage they have adopted the Bantu cosmology as it is expressed in the mythical song. Ibid. 37.
5. JANZEN, J. M. op. cit. 109.
6. Ibid. 111.
7. Ibid.
8. MACGAFFEY, W. Modern Kongo Prophets: Religion in a Popular Society, 1983. Bloomington. 127. See also JANZEN, J. M. op. cit. 109.
9. Ibid. 109-110.
10. WEEKS, J. H. Among the Primitive Bakongo: A Record of Thirty Years' Close Intercourse with the Bakongo and Other Tribes of Equatorial Africa, with Description of Their Habits, Customs and Religious Beliefs, 1914. London. 287.
11. PARRINDER, G. op. cit. 15. "The chief value of African thought is power, vital energy, or dynamism." So an African feels that he is caught in the middle of that power, he tries his best to keep in good terms with the force around him. He deals with them according to their hierarchical face value.
12. Ibid.
13. JANZEN, J. M. op. cit. 110.

14. MACGAFFEY, W. Kongo and the King of the Americans. The Journal of Modern African Studies, 1968. 6 (2). 173.
15. JANZEN, J. M. op. cit. 117.
16. Ibid.
17. Ibid. 130.
18. Ibid. 121.
19. Ibid. 131. The chief Na Ngana Nweka had a special pool of bisimbi Kid Kid. A clever nganga found a powerful simbi and hid the chief's soul beneath a rock at the the bottom of Kid Kid, no witch could kidnap it and as a result Na Ngana Nweka's chieftainship lasted a very long time. Ibid. 130.
20. SORET, M. Les Congo: nord-occidentaux: monographies ethnologiques africaines publiées sous le patronage de l'Institut I. A., 1959. Paris. 90-91.
21. NDIOKWERE, N. I. Prophecy and Revolution: The Role of Prophets in the African Independent Churches and in Biblical Tradition, 1981. London. 109. cf. KNAPPERT, J. op. cit. 163.
22. JANZEN, J. M. op. cit. 109.
23. Ibid. 126.
24. MACGAFFEY, W. op. cit. 1983. 124.
25. Ibid.
26. MACGAFFEY, W. The Beloved City: Commentary on Kimbanguist Text. Journal of Religion in Africa, 1969. Leiden. Vol. 2. 140-141. The New-Jerusalem (Nkamba) of the Prophet Movement is believed to possess similar features of the Israelites'old Jerusalem and hence Nkamba-Jerusalem dia mpa (beloved city).
27. Ibid.
28. RAYMAEKERS, P. L'Eglise de Jésus-Christ sur la Terre par le Prophète Simon Kimbangu: Contribution à l'étude des mouvements messianiques dans le Bas-Kongo. Zaire, 1959. (Brussels) 13 (7). 707.

29. MACGAFFEY, W. A Healer Associated with the E.J.C.S.K. Kimbanguist diary (edited from field notes), 1966. 1.
30. JANZEN, J. M. The Tradition of Renewal in Kongo Religion. In African Religions: A Symposium, ed., N. S. Booth, 1977. New York. 90.
31. HILTON, A. The Kingdom of Kongo, 1985. Oxford. 9.
32. JANZEN, J. M. op. cit. 1977 (in N. S. Booth). 90.
33. HILTON, A. op. cit. 9. "White, red, and black are also associated with the body, such that white, being clear the beyond, is the inside of the body and the black, the outside. White may then denote, for example, the beginning of a cure and black the finish, just as in a fire the black is the finished product of the fire. Red is more interesting here in that red is in many cases between white and black. Red is the transition of going into the Kimpasi and of coming out. Red is the ambiguity between white and black: it is process, transition." JANZEN, J. M. op. cit. 1977 (in N. S. Booth). 90. It could be said that red denotes process of transition between life and death, while white is a colour of mourning and black the antidote of the dead. HILTON, A. op. cit. 10.
34. MACGAFFEY, W. op. cit. 1966. 234.

CHAPTER 6

NKAMBA-JERUSALEM: THE MOUNTAIN OF THEOPHANY, COMMISSIONING, AND HYMN SINGING

Nkamba-Jerusalem became popular mainly for three reasons: the prophet Kimbangu encountered the phenomenon of theophany on the mountain; the Kimbanguists believe in the healing power of its soil and water; and it became the centre of praise, hymn singing, and inspiration.

This chapter is mainly concerned with Kimbanguist hymns as expression of the role that the prophet Kimbangu played at Nkamba-Jerusalem. However, unlike the Shembeites, the Kimbanguists do not have a hymn book. Their hymns have to be recovered from different sources. There are not many hymns of praise of the "sacred place", perhaps, because the prophet Kimbangu who encountered the phenomenon of theophany at the mountain had no time to write hymns about the sacredness of Nkamba-Jerusalem as the prophet I. Shembe did about Ekuphakameni. Nevertheless, Nkamba-Jerusalem remained a "holy place" of rendezvous for the Kimbanguists even during the time of persecution, for instance, they never stopped making pilgrimage to Nkamba-Jerusalem. There was a time when they were ready to die in exile unless the Belgian authority gave them access to their "holy mountain", Nkamba-Jerusalem, (see chapter 7). We

shall, therefore, discuss four main themes: Kimbangu "wawatuka wa nlongo" at Nkamba-Jerusalem, the mountain of theophany: the locus of Kimbangu's call, the mountain of Nzambi: the centre of inspiration and hymn composition, and the fruits of the fanfare of the second generation Kimbanguists.

KIMBANGU "WAWATUKA WA NLONGO" AT NKAMBA-JERUSALEM

In the Lower Zaïre near the region of the Zaïre River estuary, just a few miles north of the mountain of greatness, Mbanza Kongo (renamed San Salvador), there was another mountain of Nzambi (see a map page 199). Nkamba-Jerusalem was destined to be a mountain of gladness and hymn singing in the 20th century. It is the birth place of Simon Kimbangu and centre of his Prophet Movement.

The Lower Zaïre is geographically a perfect location for spreading the doctrine of such a movement all over the country and beyond its boundaries. Its geographical location facilitates the movement of people and the port of Matadi and railway connect the country to the international routes.¹ C. A. Gilis describes the scenery of Mount Nkamba-Jerusalem:

"A partir de Ngombe-Matadi, la route, pierreuse et mal tracée, s'attaque à une série des mamelons aux flancs abrupts. Peu d'arbres, en dehors des galeries forestières qui animent le pays et ombragent les cours d'eau d'une quinzaine des kilomètres, on découvre un passage fort beau, concert harmonieux des collines et des vallées où la route vagabonde

en folle. Au milieu de cette étendue est le lieu saint de Nkamba, moticule aux abords plus rude. Le plateau qui le domine est abondamment planté d'arbres, royal et riant."²

Nkamba-Jerusalem, endowed with an abundance of waters, enjoys supernatural powers from mpemba (underworld). According to the cosmology of the Bakongo, it is an ideal birth place of ngunza (prophet).

In the 17th and 18th centuries ngunza was seen as a protector of the society, a warrior and defender of the tribe. Later on ngunza denoted the seer or revealer who could enter into trance, and while in ecstasy could reveal where minkisi (fetishes) had been hidden in the village. So in the time of Kimbangu the term meant seer of the hidden.³ It now connotes a charismatic leader "who works with a clientele to divine their problems, and sometimes to look for a cure; by contrast, also a specialist that does not divine, but prays and lays on hands; or, most radically, someone who gathers a following of the dispossessed and as a chief ascetic constructs a New Jerusalem" for his disciples.⁴ But with the prophet Kimbangu it had a more dynamic dimension, through supernatural power, of healing the sick and raising the dead.⁵

The name Kimbangu in Kikongo means "the one who reveals what is hidden". When a Mukongo child is born and will not breath or cry, the word kimbangu is shouted. Consequently the child is named Kimbangu, and

people expect great things in the life of such a wawatuka wa nlongo ("born sacred") child.⁶

Among Bantu people the naming of a child has something to do with the circumstances in the family at birth. Names have usually a socio-religious connotation. The name Kimbangu derives from the verb bangula (to interpret or reveal the secret). It indicates an abnormality at birth because he failed to cry after birth. The fact that he lacked voice in this world implied that he left it behind in the spirit world (mpemba). On the account of this, the Bakongo believed that he had the ability to communicate with the ancestors and to reveal the operation of the hidden force in mpemba.⁷ So they considered Kimbangu as wawatuka wa nlongo.

Every Mukongo understands that benga (gully) and waterfalls are homes of bisimbi. So to say in ordinary conversation that a child is wawatuka wa nlongo means he is an incarnate of simbi or "born sacred." By this incident of the encounter with bisimbi, Kimbangu is believed to have got power to stand between two worlds: one foot in mpemba (other world) and the other in nza (this world), that is between death and life, the ancestors and their offspring.⁸

Besides his being wawatuka wa nlongo at Nkamba-Jerusalem, the mountain of Nzambi (probably on September 24, 1889), Kimbangu is said to have gone through some

unusual religious experience in his childhood. It is stated in the Kimbanguist catechism of 1963 that Cameron, a Baptist missionary, blessed the baby Kimbangu.⁹ As a result of all this, it is believed that Kimbangu was an exceptional child, and by this act of blessing because of Mama Kizembo (Kimbangu's aunt) protection and kindness towards Cameron, the missionary is also understood to have recognised him as such.¹⁰ Like all Bantu people, words of blessing and cursing are indeed words of mysterious power among the Bakongo.¹¹

This power that is supposed to have been confirmed as a result of the missionary blessing is coupled with an other incident based on a popular legend that Kimbangu fell in benga and was rescued by an angel. The child restored to life was said to be a different Kimbangu. Although he appeared with the same physical body, he became under the control of a powerful spirit.¹² The catechism adds that Kimbangu was very pious and a man of prayer. He performed many miracles that he did not want any one to know about.¹³ The catechism of 1970 states that he "changed a bird's feather into a bird."¹⁴

NKAMBA-JERUSALEM: THE "COSMIC MOUNTAIN"

WITH A FOUNTAIN OF MYTHICAL POWER

The belief in the manifestation of Mpeve (Spirit) in Kimbangu's work and life created many legends. One of the popular legends is that the rescuing angel reassured

Mama-Kizembo (Kimbangu's aunt) that the child he took from the benga of the "sacred mountain" would get well and become a healer. According to the Bakongo interpretation of the incident, Kimbangu falling into benga, which is the passage into mpemba, is an auspicious indication of an encounter with bisimbi (water spirits).¹⁵ He was in contact with the ancestors who are believed to have endorsed his being wawatuka wa nlongo. Informants assured W. MacGaffey that the rescued child was since a different Kimbangu. Although he retained the same physical appearance, he came under direct control of the supernatural power which he could dispense to his followers.¹⁶

W. MacGaffey began to notice the Kimbanguist mountain city's cosmological significance, as villagers brought to his attention some of its topographical features. Through his experience with the Kimbanguists, he also found out that the popular satisfaction of the significance of their "cosmic mountain", Nkamba-Jerusalem, arose from the concept of a relation between land and water, mountain and fountain in the valley, the graves of the living-dead and the house of the living. It should be understood that in the cosmology of the Bakongo life is cyclical (see page 148), oscillating between nza and mpemba through kalunga (body of water).¹⁷

On the account of this cosmological concept, the

Bakongo buried the dead with their heads towards the rising sun, so that on rising the deceased might follow the sun's movement and continue on his wheel of life in the counter-clockwise direction. The analogy, which brings the whole system of the universe in space of time, also indicates socio-religious aspects of man's life. It is believed that at Nkamba-Jerusalem similar elements recur: the "cosmic mountain" and "sacred fountain", a counter-clockwise march of pilgrims towards the "holy place" and communion with the living-dead.¹⁸

This mythical relation between the living-dead and the living, interaction between nza, and mpemba traversing kalunga affect socio-political power: for instance in the change from an obsolete system of government and transfer of power from an ineffective or oppressive regime to a rule of more dynamic authority. In this transitional period, ngunza services are needed, he plays a mediatorial role because he is supposed to be wawatuka wa nlongo.¹⁹

G. Mabwaka, one of Kimbanguist prophets, claims that Kasa-Vubu, the first president of the Republic of Zaïre, came to his house on June 29, 1960, at the eve of the country's independence, and said,

"Mabwaka Gabriel, tomorrow we want to obtain our independence. Baudouin, King of the Belgians, will be here at 8 o'clock. I want you to ask God for power to enable us to succeed. 'So I got up from the chair in which I was sitting and called for a large basin and water which I put in the basin. After asking God for power, I dipped the face of the chief of the

state in the basin and washed it, so that the Spirit of God descended upon his face not by my will but the will of God, for my hand was blessed by Him and Simon Kimbangu.'"20

W. MacGaffey suggests that this prophetic act, ritual cleansing, at the approach of Kasa-Vubu's kingdom and transfer of power "included a resurgence of messianic flavour, this it was felt, was the new regime that Kimbangu had announced."21

According to this cosmological concept, socio-political revitalisation involves prophetic message of hope and political expectancy. When one order or dynasty becomes obsolete "dissolves itself into another endowed with the benediction of the ancestral power" which would emerge from the beyond of mpemba with justice and reality.²² From the realm of mpemba, the "holy water" wells up with power that strengthens. When the "holy water" is placed in the hands of ngunza, he consecrates the new leader and the transfer of power is made, "...the cosmology is our primary vehicle for understanding the thought of the prophet. It is a theory of prophetic mediation,"²³ that uses the "holy water" of the mountain of Nzambi as a vehicle of power.

Kimbangu, being wawatuka wa nlongo, had that "sacred power" welling up from Mpemba. He received Christian instruction as a young man and was baptised along with his wife Marie-Mwilu in the Tombe River at Nkamba in July 1915. He worked as a catechist, for a short time, with the Baptist Mission. His missionary described him

as a young man of above average intelligence, a man of strong personality with a good knowledge of the Bible.²⁴

With this knowledge, Kimbangu interpreted the Bible in the context of his own people's situation and cultural structure. During the first World War, the Lower Zaire villages were depopulated by Belgian administration. Men were taken away from their villages and forced to work as porters and constructors of the rail way from Matadi to Kinshasa. Strong men were subjected to forced labour. Many of those who survived came home just to die hopelessly under palm trees in front of their wives and children. There were two main factors which helped to develop the Bakongo misery: the forced labour for the construction of the rail way and the sleeping sickness.²⁵

Most of the Bakongo were victims of sleeping sickness, and many could not be cured by European medicines.²⁶ It was a sad situation from the weakness of the Belgian administration at the period of the first World War, and ineffectiveness of European medicines. During this period Kimbangu received a revelation that he might become the shepherd of his people, healing the sick, binding the wounded and preaching the Gospel.²⁷

NKAMBA-JERUSALEM: THE MOUNTAIN OF THEOPHANY AND THE LOCUS OF KIMBANGU'S CALL

Kimbangu had dreams and visions of Christ himself

calling him to become a prophet of reconciliation and restoration, a preacher of the Gospel and healer of the sick. This mission of ngunza was the only hope for his people. The function of ngunza is that of the religious specialist who is expected by his people to solve socio-political and religious problems. Most importantly he is a charismatic leader who brings hope of the New Jerusalem to the oppressed.²⁸

Such was the situation in which Kimbangu received his call to serve and save his people from the oppressive colonial system. The situation deteriorated so that the Bakongo could not even dream what good the civilisation preached by the colonial government could bring to improve their lives. Their only hope was in Ngunz'a Nzambi (God-sent prophet) who would show them the way to the heavenly city. He was expected to revive the Bakongo religion that the white man sought to destroy. Like Béatrice, in her mission of restoration of the prestige of Mbanza Kongo, Kimbangu restored socio-religious traditions of the Bakongo. Both prophets used some biblical symbols that were similar to their own traditional religious rites to replace those that the colonial administration abolished.²⁹

In midst of this situation of socio-religious crisis, people expected the restoration of the traditional values of their ancestors' religion. They maintained confidence in their traditional system of renewing the

obsolete regime and replacing it by one of more dynamic power. They waited for some alternative religious symbols, with which to redeem the situation in the face of the oppressive regime. With the help of biblical symbols, it was time for the despotic rule to be replaced by a dynamic power based on the principles of kitome chiefdom.³⁰ They had faith in their charismatic leader whom they thought would restore Kongo dia wene, socio-religious identity of the faith of their fathers, and also build an indigenous civilisation of a united kingdom of more secure society.³¹ The charisma of the expected Ngunz'a Nzambi was to be found in the person of Kimbangu to whom Nzambi revealed Himself at the mountain of theophany.

One night in 1918 Marie-Mwilu, Kimbangu's wife, was awakened by some noise of her husband arguing with a person and defending himself saying, "Laisse moi! Je ne veux pas!... Je ne suis qu'un pauvre, un paysan, un ignorant... Je ne veux pas tu vois bien que je ne veux pas!..." Marie-Mwilu asked her husband who he was arguing with. Kimbangu said, "C'est le Seigneur, c'est Jésus Christ et il me dit 'mes serviteurs sont infidèles je t'ai choisi pour témoigner et convertir tes frères.'" ³² His excuses are reflected in one of the most popular Kimbanguist hymns composed in Lingala:

Kimbangu naponi yo abikisa
bato ba ngai
Nkolo ngai nakoki te.

Kimbangu I have chosen you
to deliver my people
Lord I am not worthy.

Olongola bato ba ngai o
minyoko mia Satana

Ngai nakoki te.

Kilo ya mokili mabimba
epesameli yo

Ngai nakoki te.

You have a commission to
liberate my people from
the chains of Satan
Lord I am not worthy.

On you I put all the
burden of the whole
world
Lord I am not worthy.

Chorus

Nkolo e Nkolo, Nkolo e Nkolo
Ngai nakoki te, ngai
nakoki te.

Lord, Lord, Lord, Lord
I am not worthy, I am not
worthy.³³

It should be noted that the motif of the hymn is gradually developed in three aspects: election, commission and responsibility, each of which is followed by Kimbangu's excuse: Nkolo ngai nakoki te. Nzambi tells Kimbangu that he is His chosen man and liberator of His people. Kimbangu argues that, being an illiterate peasant, he cannot preach. But he soon finds out that Nzambi does not take no for an answer from His chosen servant. He tells Kimbangu that he has been given a special commission to save His people from the slavery of Satan. All Kimbangu's excuses were unacceptable so that the great responsibility of the sinful world was placed on his shoulders (cf. Jer. 1).³⁴

Kimbangu, being stubborn and a man of strong personality tried to run away (cf. Jonah 1), from Nkamba-Jerusalem, the mountain of theophany. He went to Kinshasa and worked in various places, including an oil-refinery. He did not gain the material fortune he sought in the capital city. A strange and threatening voice

told him that if he did not go back to Nkamba-Jerusalem, the mountain of commissioning, he would definitely die in Kinshasa.³⁵ Disappointed, he came back home not as a preacher but as a farmer.³⁶

The unseen person, who had been following Kimbangu around, appeared to him again in dreams and presented him a good book, the Bible.³⁷ He ordered him to preach and go to heal a certain sick child. Kimbangu resented being pushed around by a strange voice of a person he could not even see. The stranger threatened again to kill him if he did not obey. So this time Kimbangu realised that he had to choose between life and death. He had no choice but to obey. He went the next day to the village where the child was sick. He prayed and then laid his hand on it, he was subjected to violent convulsion. He healed the child and placed it into the arms of the mother.³⁸

At this point Kimbangu had no doubt that Nzambi made him a preacher, healer, and prophet. While he was busy preaching the Gospel, healing the sick, and raising the dead, the news of his activities spread far and wide among all the Zaireans and people in the neighbouring countries.³⁹

Through this publicity people saw Kimbangu as the long expected charismatic leader and liberator. He revealed the hidden truth of the Bible (identifying the biblical message relevant to the situation of his

people) through the inspiration of Mpeve (Spirit) who put song in his heart, prayer and preaching in his mind, and the power of healing the sick and raising the dead in his hands. The Kimbanguists popular prayer-song "o Mpeve wiza (o Spirit come) later on in his ministry became the source of inspiration:

Zimpasi zingi vava nza	Many troubles in
Mayela tueti monanga	in this world
Mansanga meti dadanga	Diseases cause suffering
O wiza watu sadisa!	Tears run down in our face
	O come to rescue us!

Chorus

O, Mpeve wiza, O wiza	O, Spirit come, O come
O, wiza watu sadisa!	O, come to rescue us! ⁴⁰

This prayer-song suggests that the Bakongo felt a real danger of being exterminated by zimpasi vava nza. They needed the help of the dynamic power of Mpeve. The power to rescue them had to come from "other world" and be "the wholly other" because they had lost hope in the power of this world, i.e. secular world controlled by human power. They considered sickness as the worst of their many troubles. It became the main cause of their outcry. The European medicines were ineffective, so the Belgian administration also felt helpless in the face of the epidemic diseases which ravaged villages. The Kimbanguists therefore cried out "o, Mpeve wiza watu sadisa". The coming of Mpeve through ngunz'a Nzambi was the only answer. They repeatedly implored: "O, Mpeve wiza, o, wiza!" The cry was an earnest prayer to Mpeve, whose instrument they saw in the person of Kimbangu.

Because when inspired by hymns "en Simon Kimbangu l'Esprit Saint se manifest: il rescussite les morts, redonna la vue aux aveugles, fait marcher les paralytiques et guérit toutes sorts de maladies."⁴¹

NKAMBA-JERUSALEM: THE CENTRE OF HYMN SINGING

Among the Bakongo music gives meaning to social life system. Music possesses an intrinsic power to change man's behaviour, water has cleansing and healing power to affect that change. Kimbangu used both sources of power in his healing activities. Hymn singing of minyimbidi (singers) was the prophet's source of inspiration in healing the sick. Whenever they sang hymns, in the process of healing, he fell into trance and began to tremble violently. In the state of ecstasy, the prophet laid his hands on the patient's head, releasing the power in the body of the sick.⁴²

Hymn singing is a powerful weapon: joy against trial, peace against pain, unity against persecution. Kimbangu encouraged his followers to make use of these weapons. So he taught them to sing:

Peuple de Dieu, écoutez-bien	People of God heed
La voix du Sauveur	The voice of the Saviour
Veillez toujours,	Be always on your guard,
priez beaucoup,	pray often,
Je serai avec vous.	I will be with you.

Refrain

Debout ensemble, entonons,	Rise, assemble, let us
	intone
Un chant pour louer Dieu.	A hymn to praise God.
Suivons toujours	Let us always follow

son instruction
Jusqu'à l'éternité.

his instruction
Until eternity.

Rien ne pourra nous étonner

Nothing should
astonish us

Des souffrances encourues

About the suffering
encountered

Car Jésus sur la croix
mourut

For Jesus died on the
cross

Pour notre libération.

For our liberation.⁴³

Kimbangu had no time to compose hymns in his ministry of five short months. This is one of two hymns he managed to write. It is a hymn of encouragement in the face of persecution. It calls for unity and loyalty, heed and pray. He envisages victory by singing hymns for the glory of Nzambi before whose presence the enemy trembles.

The prophet encourages the enthusiasm of his followers in hymn singing. He believes they should channel all their energy and aspiration for socio-religious liberation in hymns. Hymn singing became the best vehicle of the prophet's message of restoration because of the natural love of music of the Bakongo. Music and dance influence various activities in the framework of the life of Bakongo people. Fishermen sing to attract fish, banganga use songs in the process of healing the sick, finding out witches and criminals or protecting the innocent. They also use long prayer-songs to draw the attention of the ancestors, whom they always associate with the mountain of theophany, to their needs.⁴⁴

Hymn singing for the Bakongo is the source of

inspiration. It cultivates popular enthusiasm and motivates people's involvement in taking action for the common cause. The faithful Kimbanguists used the power of hymn singing to spread spiritual revival, starting from the mountain city of gladness, Nkamba-Jerusalem, among the Bakongo in Kongo dia ntotela and spreading among other ethnic groups in Zaïre and in 10 countries of Central Africa.⁴⁵ Kimbangu in his five short months of ministry at Nkamba-Jerusalem, the Kimbanguist "holy mountain" that he himself renamed "Nkamba-Jerusalem", unconsciously captured the spirit of the Reformation Movement of the Protestants of the 16th century.⁴⁶ The prophet considered hymns as a vehicle of moral responsibility, courage and spiritual renewal.

COMPOSITION OF HYMNS AND INSPIRATION

The rapidly growing Prophet Movement needed hymns to promote the prophet's teaching and motivate people's participation. The prophet sent his followers to buy hymns from the Baptist Mission, where he had previously been a catechist. Unable to buy them,⁴⁷ Mpeve inspired J. Mukoko, one of the prophet's followers. He composed the first Kimbanguist hymn: "soldats de victoire".⁴⁸ This opened a wide door for many men and women to come forward and compose hymns. The busy prophet himself had no time to write hymns. Only two are attributed to him.

In the spirit of hymn singing and enthusiasm of the

Bakongo natural love for music, the Kimbanguists composed the most popular hymns among the Bakongo and Bantu people in Central Africa. A. Gilis observes:

"protestants ripostent en disant que les kimbanguists leur ont "volé" les meilleurs morceaux de musique se contentant de modifier quelques paroles. Il est difficilement contestable que ces derniers ont repris aux protestants toute leur technique, toutefois, j'ai le sentiment qu'ils développent en ce moment une musique originale, dont le nouveauté s'affirme surtout dans les chants plus récents."⁴⁹

The Prophet Movement did not need to borrow technique from the Protestants. It has its own hierarchy of composers, whose occupation at Nkamba-Jerusalem is almost exclusively hymn writing.⁵⁰ Like the Israelites with Zion-Jerusalem, the Kimbanguists associate sacred music with their "holy mountain" Nkamba-Jerusalem (cf. chapter 2).

Besides the mountain of theophany (Nkamba-Jerusalem), the Kimbanguists hold their annual spiritual retreat in secluded places throughout the Republic of Zaïre, where some participants get inspiration for the melodies and words of new Kimbanguist hymns. They claim that they receive visions while they are awake and dreams when they are asleep of Kimbangu and Zimvwala (the three sons of the prophet) appearing above the clouds.⁵¹

It seems that Kimbanguist hymn writers are not made but rather born musicians. However, they do not claim to be the ultimate composers of the hymns, it is believed that they receive them from above through "inspiration

... sometimes one sees the singers; sometimes one hears a choir of several voices; without any musical knowledge one can reproduce them all."⁵² This explains why children who know nothing about music are said to compose hymns, and some people write hymns in a strange language (Lingala) they do not know. One of them said that they sometimes received revelation of words and later of the music. Sometimes the order was reversed, and sometimes both were received at the same time.⁵³ The faithful Kimbanguists renew their commitment through the inspiration of the Mpeve at their annual retreat. Whence composers are inspired and hymns continue to pool in from all over Zaïre and neighbouring countries. This is, perhaps, one of the reasons why the Kimbanguists have not yet produced a hymn book. Unlike the Shembeites whose hymns were written by the prophet I. Shembe himself and few of them by his son, the prophet J. G. Shembe, hymn writing is open to all Kimbanguists who may feel inspired. Kimbanguist hymns focus on the role of the prophet at the mountain of commissioning, inspiration, spreading the Gospel, restoration of the golden age, and eschatological hope in the New Jerusalem. The 293 hymns available for this study were composed in Kikongo, Lingala and French, not only by the official composers of Kimbanguist hymns but also by some inspired individuals throughout the history of the Kimbanguists from 1921 to 1986. The following table of

some of the hymns analysed in this study indicates that they are from different sources and were composed by many individuals of different periods (1921-1986) of the Prophet Movement (see also appendix B).

COLLECTION AND COMPOSITION OF KIMBANGUIST HYMNS

Composer	Hymn	Year	Source
A. Babaka	1	-	EJCSK
G. Bunsana	1	1960s	W. Heintze-Flad
S. Diakanna	1	1920s	W. Heintze-Flad
D. Diansangu	1	1920s	W. Heintze-Flad
L. Fwasi	4	1960s	EJCSK
L. Fwasi	2	1970s	W. Heintze-Flad
S. Kimbangu	2	1920s	W. Heintze-Flad
L. Linsungi	2	1970s	S. Asch
L. Linsungi	2	1970s	W. Heintze-Flad
Lulefu	1	-	EJCSK
P. Luzolo	1	-	EJCSK
M. Madudu	1	1980s	EJCSK
Mandiangi	1	-	EJCSK
A. Mbaki	1	1920s	W. Heintze-Flad
B. Mpata	1	1920s	W. Heintze-Flad
Michel	1	1950s	W. Heintze-Flad
J. Mukoso	1	1920s	EJCSK
J. Mukoso	4	1920s	W. Heintze-flad
F. Ndombele	1	-	EJCSK
A. Ndosimau	1	-	EJCSK
Ndungidi	2	1970s	W. Heintze-Flad
Nembanza	1	1970s	W. Heintze-Flad
L. Nkanza	1	1950s	W. heintze-Flad
P. Nkumbu	1	-	EJCSK
A. Nsambu	4	1950s	W. Heintze-Flad
A. Nsmbu	85	1950s	Boka & Raymaekers
T. Nsambu	2	1950s	W. Heintzer-Flad
B. P. Nsimba	1	-	EJCSK
K. Ntema	2	1960s	W. Heintze-Flad
K. Ntema	2	1970s	EJCSK
J. Sala	1	-	EJCSK
Sumu	1	-	EJCSK
E. Zantuadi	1	1970s	W. Heintze-Flad

Many sources do not give the names of composers or dates, perhaps because some inspired composers cared only about the message they convey. So they did not provide the information. This makes it even harder to

analyse some of these hymns. In the small booklet of Heintze-Flad the hymns are classified in two groups: DH (Debre Halleluya) and SK (Simon Kimbangu). The collection of DH contains universal hymns, while that of SK consists mainly of Kimbanguist hymns about the prophet and his ministry at Nkamba-Jerusalem.⁵⁴

In the light of this revelation during the spiritual retreat, Kimbanguism and the prophet's life and the Christian work of redemption are expressed and understood in hymns. The hymns of the Prophet Movement were the source of its theology and philosophy of liberation, history and liturgy, ethics and aspiration to the principle of non-violence.⁵⁵ The Kimbanguists also take prayer life seriously. So the prophet says in his hymn: "pray often". By this he urges his followers to put into practice the theory that prayers are only second to hymns in outstanding quality of religious development.⁵⁶

Hymn singing and prayer vigil helped the Prophet Movement to grow without any elaborate liturgical programme. Being on the "sacred mountain" of Nzambi was good enough for individual and collective inspiration of Mpeve without elaborate liturgy. However, the growth and spreading of the Prophet Movement away from Nkamba-Jerusalem, the mountain of theophany, demanded liturgy. The actual Kimbanguist liturgy took its formal shape after 38 years of their clandestine life. The weekly

programme of the Prophet Movement activities, which was set up right after their recognition by the colonial government in 1959 as a church, indicates that praising is the life of Kimbanguism and praying is its work. It also shows how much emphasis the Kimbanguists put to singing in relation to other every day activities:⁵⁷

MONDAY	TUESDAY	WEDNES.	THURS.	FRIDAY	SATUR.	SUNDAY
Prayer	Choir	Prayer	Choir	Prayer	Choir	Prayer
Private worship at home		Service in the memory of the prophet		Service in the memory of the prophet		Service in the memory of the prophet Worship service

Kimbangu founded a Prophet Movement that sings and prays.

"En particulier, il est accordé à l'exécution des cantiques une importance très grande. On peut dire de la musique qu'elle est avec la prière la vie même des Kimbanguistes. Il ne se passe guère de jour où il n'y ait pas un office ou une répétition; guère la circonstance, qu'il s'agit d'un mariage, d'un décès, d'une cérémonie quelconque, où les chorales ne fassent entendre."⁵⁸

For the Kimbanguists, liturgy is now of paramount importance. The order and nature of every item in their worship service, e.g. hymns, Scripture reading, prayers, are carefully regulated.⁵⁹

Music occupies a prominent place in Kimbanguist worship services. It is the core of all activities in the Church. In Kimbanguist hymn singing, unity is

vividly expressed to ensure the congregation virtues of its life and outreach mission. The quest for discipline and righteousness is projected to individuals and congregation, to clans and nation, and finally to the entire world. Each stanza of a hymn progressively rises in pitch and volume until the hymn itself becomes an affirmation of the transcendent justice, order and sense of unity the congregation longed for. The congregation's quest for justice and unity is a quest for solidarity which comes naturally in their worship.⁶⁰

This concept of correct musical mechanism enhances expression of hymns. The function of a hymn is an opportunity for the congregation to declare and live its experience by rejoicing in Christian doctrine corporately. Music helps the words of the hymn to achieve this corporateness. A hymn without words is deprived of its means of engaging the participation of the congregation.⁶¹ The Kimbanguist band of fanfare (by the influence of the Salvation Army) attracts people by its rhythm and melody of sweet sound (see a plate page 201). It motivates their participation in nsinsani (fund raising by competition) through which they raise money for self-support and outreach ministry. "Quand on vit au milieu des kimbanguistes, on sent qu'il respirent et palpitent au rythme de cette fanfare, comme de reste aussi des chants des chorales, chaque culte, chaque réunion d'Eglise est ainsi une véritable fête populaire,

tout en tant occasion de recueillement et de prière."⁶²

The following order of a Sunday worship service indicates that choir anthems and congregation hymns play a predominant role in a Kimbanguist worship service:

- two prelude hymns by the choir
- congregation hymn
- prayer
- anthem by the choir
- announcements and welcoming visitors
- congregation hymn
- prayer
- Scripture reading in Kikongo and Lingala
- anthem by the choir
- exposition of the Scripture in Kikongo and Lingala
- congregation hymn
- prayer
- two postlude hymns by the choir.⁶³

Choir directors and members must observe certain strict rules laid down by the Church. The main rules are: All hymns are by the Church and for the Church, they are its property. They must be religious, and they should not be sung like "Cha-Cha-Cha". The choir director should not initiate any programme without the permission of the Church's authority. He should not make any commentary when he is leading the choir unless he is authorised by the catechist. The spirit of hymn singing conveys its own inspiring message. ⁶⁴

The pre-eminence of hymn singing, in the Prophet Movement liturgy, is an obvious way of celebrating the heritage of the Bakongo, and expression of the role of the prophet at Nkamba-Jerusalem.

"Ce qui domine dans les formes liturgique de l'EJCSK, c'est l'opulence qu'y revêt le chant choral. Il est certain que la tendance inhérente à la population bantoue, et particulièrement à l'ethnie bakongo, d'exprimer ses sentiments à travers le chant dans l'organisation des chorales un moyen d'expression particulièrement adéquat. La tendance collectiviste du groupe est respecté par l'ensemble que constitue la chorale, tandis que la personnalisme de chacun des membres peut s'exprimer dans l'une ou l'autre de nuances vocales qui caractérisent l'exécution des ces hymnes aux voix multiples, aux⁶⁵ reprises inattendues, aux chœurs variables."

The Church follows the instruction that the prophet gives in his hymn of praise and prayer above. Looking at the week days and Sunday programmes, which are full of Church's activities of praise and prayer sessions one sees the Kimbanguist Church which prayed to live and sang to survive. They sang hymns to renew their faith in the face of persecution. Like the Israelites in exile, they had hope of the restoration of their "holy mountain". They prayed to survive deportation. Otto Bystôme, an eye witness in 1934, says that the deported villagers sang Kimbanguist hymns with joy day and night. They did not have time to sleep.⁶⁶ All this shows that the faithful Kimbanguists carried on the spirit of 1921 when the prophet encouraged his followers to "sing and pray often".

Before the prophet's arrest, the Prophet Movement echoes of praise from Nkamba-Jerusalem filled the air of the whole region of the Lower Zaire, sometimes for several consecutive days and nights. The Belgian administrator L. Morel, during his second visit to investigate the alleged religio-political activities at Nkamba-Jerusalem, was greeted with such a special vigil of days and nights hymn singing:

"Vers dix heures du soir je fait demander aux chanteurs de suspendre leurs bruits pendant la nuit. Un catéchiste demande à Kimbangu de cesser la séance nocturne. Ce lui-ci refuse catégoriquement et ouvertement. On vient me dire que "Dieu a ordonné que les chants doivent se poursuivre sans interruption pendant dix jours et dix nuits consécutives." 67

The tireless singers kept vigil the whole night, and in the morning their singing reached its peak. They came to the administrator's tent to entertain him with more of their songs. 68

Their joy of being a living congregation in midst of death encouraged their vigilance and fearlessness.

Bu yanata kifunda
Kia mufololo za nsambu
Kiname ye konso wonga ko.

- Kiese -

When I hold my bouquet
Made of flowers of prayers
All fears flees far away
from me.

- Joy -

Chorus

Kiese bu ngina Yisu
Bu ngina mu Yisu
Bu ngina mu Yisu

Joy by living joy in Jesus
By living in Jesus
By living in Jesus

Muyingi bu ngina mu mpeve
Kiname ye konso wonga ko.

Joy by living in the Spirit
All fear flees far away
from me. 69

The hymn is a vivid expression of celebrating the

gift of joy in singing to overcome evil. The excitement of living in Christ and his Mpeve led to a historic spiritual revival throughout the Lower Zaire so that Belgian administration summoned some missionaries to explain the source of the excitement at Nkamba-Jerusalem.⁷⁰

THE FRUITS OF THE FANFARE OF THE SECOND GENERATION KIMBANGUISTS

Nous glorifions Dieu
Qui nous a tant aimés
Il donna son enfant
Rien que pour nous
sauver.

We glorify God
Who so loved us
He gave us his son
For no other reason but
to save us.

Grand miséricorde
Pour nous grands
pêcheurs.
Nous glorifions Dieu
Alléluia.

Great mercy
For us who are worse
sinners.
We glorify God
Hallelujah.

Glorifions Jésus
Qui mourut sur la croix;
Qui nous donna sa vie
Rien que pour nous
sauver.

Let us glorify Jesus
Who died on the cross;
Who gave us his life
For no other reason but
to save us.

Son amour est immense
Pour nous les malfaiteurs.
Glorifions Jésus
Alléluia.

His love is immense
For us evil doers.
Let us glorify Jesus
Hallelujah.

Louons le Saint Esprit,
Puissant en vérité
Il a vainqui l'ennemie,
L'Eglise fut fondée.

Let us praise the Holy
Spirit,
Powerful in reality
He conquered the enemy
The Church has been
established.

Le nom de notre Seigneur
Est proclamé partout
Louons le Saint-Esprit
Alléluia.

The name of our Lord
Is proclaimed everywhere
Let us praise the Holy
Spirit
Hallelujah.⁷¹

The main characters in this hymn are the three persons of the Trinity. The Kimbanguists rejoice in the redemptive functions of the Trinity. God the Father gave them the gift of life in Christ. God the Son died for their salvation. God the Holy Spirit conquered their enemy and enabled them to establish their Church which is authentically indigenous. As a result of these trinitarian functions, the EJCSK was born out of persecution, grew and spread all over Zaïre and in the neighbouring countries in Central Africa.⁷²

The Church's socio-religious dynamism is well known in Zaïre and overseas. It is admired by friends and minimised by detractors.⁷³ No one who is familiar with the Prophet Movement's activities can deny that their dynamic zeal of non-violent opposition to colonialism has been transformed into a struggle against socio-economic underdevelopment in Zaïre and other countries in Africa.

They put into a common use a major part of their meagre financial resources for the self-support of the EJCSK through nsinsani (interaid).⁷⁴ The practice of nsinsani in the history of the Kimbanguists goes back to the villagers of Nkamba-Jerusalem who provided food for the multitude of the pilgrims of 1921. On the other hand, they inherited the tradition of nsinsani from the Bantu ancestors' practice of interaid.⁷⁵ The faithful's

generosity in raising funds for the EJCSK projects has become a matter of competition.⁷⁶

The Kimbanguist band of fanfare plays an important role of stimulating the participants in nsinsani. In joyful singing they march following the rhythm of the fanfare waving their handkerchiefs as they depose their gifts in front of the Church leaders.⁷⁷

The Association of the Kimbanguist Choirs consists of the youth of the community. Their hymns impart a message that all people understand and appreciate. It is important to note that minyimbidi (singers) are "en quelque sorte des animateurs culturels et spirituels de l'E.J.C.S.K."⁷⁸ The popularity of the fanfare attracts pilgrims, including non-Kimbanguists, to Nkamba-Jerusalem and motivates them to contribute money and services towards the EJCSK socio-economic projects (see a map page 201). They now proudly count on the list of realised projects, conventional schools and medical technical institutes, hospitals and dispensaries, social and agricultural centres, the EJCSK headquarters building (Maison du Peuple) at Bongolo (see plates pages 200, 202), and the Great Temple (known as "Solomon Temple") at Nkamba-Jerusalem, which seats 37,000 people, health centre at Kimbalanseke and the Kimbanguist University,⁷⁹ perhaps the first Christian theological institution offering doctoral degrees in Africa. The list includes several temples and missions all over

Zaire, Angola, Centre Africa Republic and many other countries in Central Africa,⁸⁰ where in the 1970s the Kimbanguists claimed to have established 10 centres.⁸¹

Kimbangu, through his Prophet Movement, has achieved at Nkamba-Jerusalem in modern Zaire what Afonso I attempted to do at Mbanza Kongo in the Great Kingdom of the 16th century. Many Kimbanguist hymns attribute the success of the present leadership to the prophet, whose active ministry lasted only five short months. There is no other African prophet or religious leader who can possibly claim such a success. They depict the prophet as a national and international spiritual leader.

Pays où est mort le
Prophète dans le cachot,
(Pays où) pendant trente

Country where the prophet
died in the cell,
(country where) he lived

ans il a vaincu sur la
terre,
Afrique des Noirs, tu as
été mise à la tête (en
avant des autres)
Debout! Montre la
lumière sur la terre!

for thirty years on earth,

Africa of the Blacks, you
have been placed ahead
of others
Arise! show forth the light
in the world!

Mets le drapeau en avant!
La puissance, l' autorité
la force, Il nous l' a
donnée.
Peuples et nations,
suivez-le.
Alléluia, gloire, que le
Seigneur soit glorifié!

Put the flag in front!
Power, authority, force,
He gave them to us.

Peoples and nations, follow
him.
Hallelujah, glory, may the
Lord be glorified!

L' Envoyé du Seigneur
Jésus est debout
maintenant.
Pour montrer la voie sur
laquelle Il vous conduit.
L'entente et l'amour Il
demande.

The Envoy of the Lord has
risen now

To show the way in which he
leads you.
He demands understanding
and love.

Rêvets la ceinture de
l'autorité pour
l'évangéliser les peuples
de la terre.
Le Seigneur vit d'éternité
en éternité.
L'autorité et la puissance
sont avec toi maintenant.

Put on the belt of authority
to evangelise the peoples of
the world.

The Lord lives for ever and
ever.
Authority and power
are now with you.

Guide et enseigne le monde
enfin qu'il connaisse Dieu
le Père.
Le monde entier, (ses
habitants) s'inclineront
devant toi.

Teach and guide the world
that people may know God
the Father.
The whole world (its
inhabitants) will bow
before you.⁸²

The hymn suggests three main motifs of the prophet's teaching: Africans are the light of the world, all peoples of all nations should follow the prophet's leadership, he demands from them brotherly love to evangelise the whole world. The legacy of the prophet still remains in the mind of his people and the fruits of his prophetic work remind them the death he suffered for their religious freedom. For the Bakongo his Mpeve is still at work, at the mountain of theophany, in the leadership of the second generation Kimbanguism, the Zaireans, Africans and peoples of all nations should observe his precepts.

The presence of the prophet's Mpeve among the present leaders is reflected in his prophecy. In the last days of his life, he prophesied, "If they carry my corpse from this place I will rise up from the dead to do the work of God."⁸³ The colonial government took this statement literally and ordered soldiers to guard his grave for a whole week (cf. Mat. 27:62-64).⁸⁴ The

success of the prophet's ministry shows the Bakongo that Mpeve controlled his life, they did not hesitate to abandon some of the traditional practices they clung on during the rule of Afonso I. Banganga destroyed their minkisi. He prohibited the practices of polygamy and tambi ceremony (orgy dance). The prophet had no fear of the power of ndoki, simbi, and nkisi because of the superior ngolo of Mpeve (power of the Spirit) in him.⁸⁵ The faithful second generation Kimbanguists continue to invoke the power of Mpeve to combat ndoki and nkisi. Kimbangu convinced them that, having Mpeve on their side, they do not need simbi to protect them against these powers.⁸⁶

Diangienda, the prophet's third son, is believed by the faithful to have been inherited not only his father's power, but that he is also an incarnation of Mpeve which enables him to heal the sick and exorcise demons.⁸⁷

Besides Diangienda's inspiring leadership, the Kimbanguists enjoyed the privilege of having Kisoloke, the first son of the prophet, as a minister in several successive governments of Zaïre.⁸⁸ The second son, Dialungana holds a very responsible position in the tradition of ancestors'cult of the Bakongo. He is the custodian of the "holy things" at Nkamba-Jerusalem and the Mausoleum of the prophet. People often refer to the

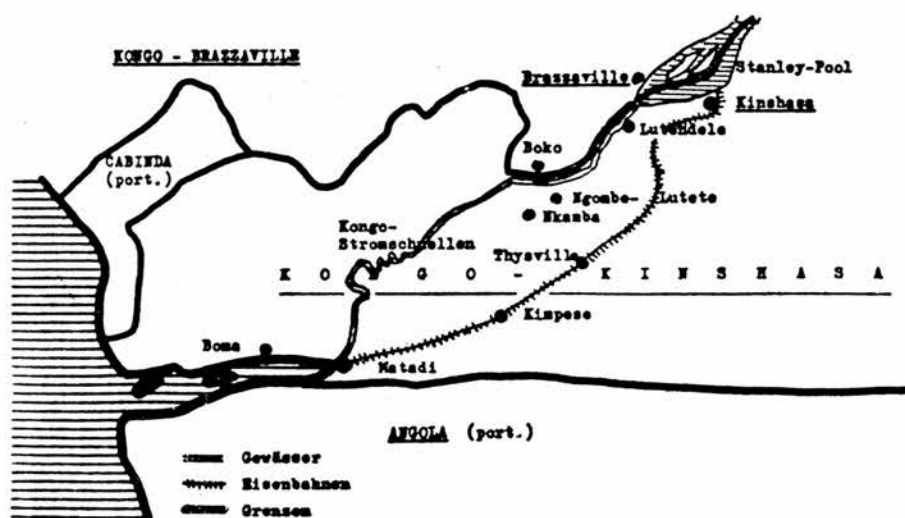
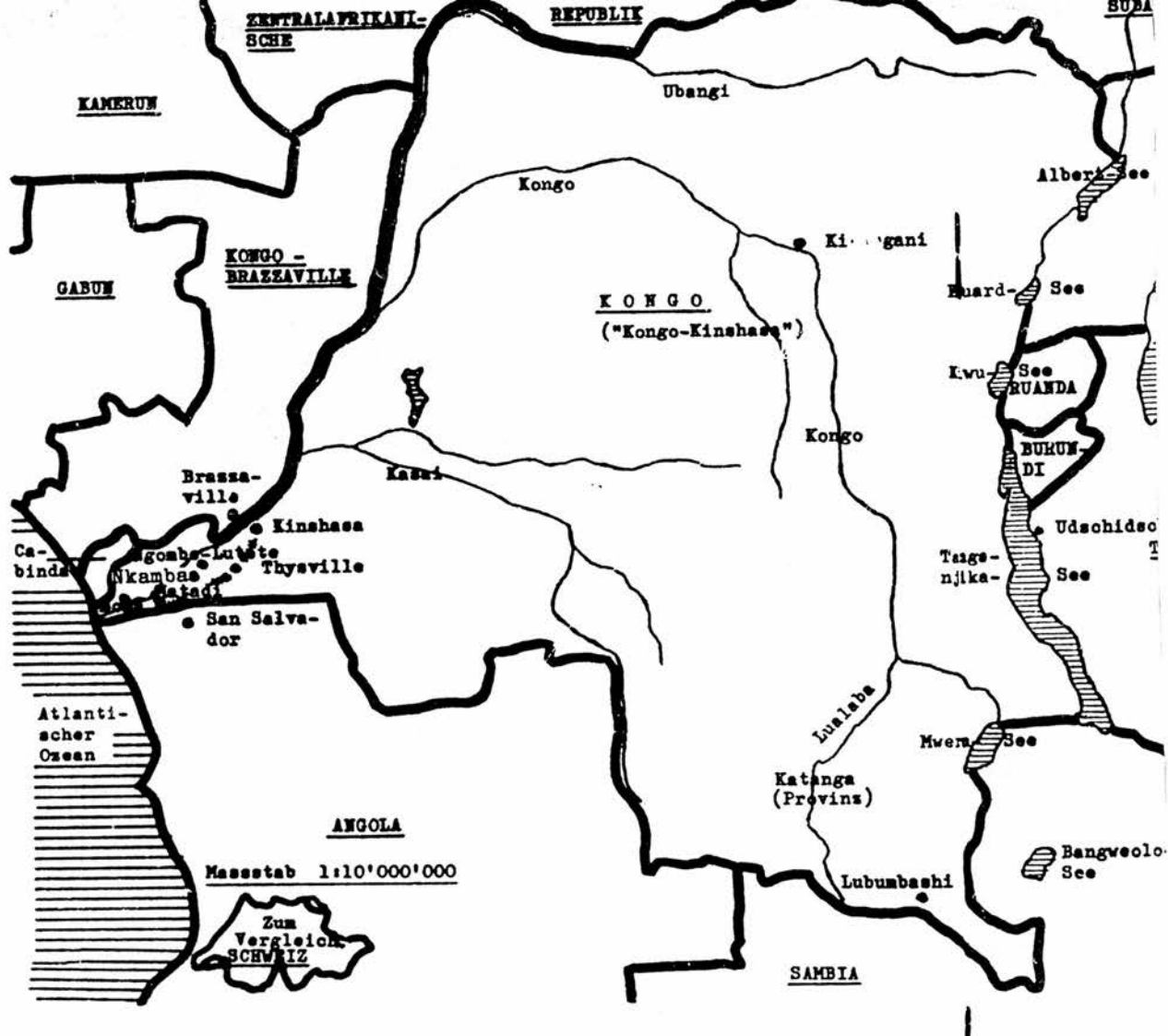
sons of the prophet as zimvwala, who hold the prophet's staff and observe strictly his precepts.

While the prophet sought to reform the socio-religious tradition of his people, he did not try to suppress some of their socio-religious values, he did his best to sublimate them. For example he "christianised" the so called "ancestors'cult" at Nkamba-Jerusalem.⁸⁹

As the hymn above suggests, the prophet has paved the way for the Africans to lead all peoples to Nzambi. All they have to do is to observe his precepts, hold on to the belt of authority he has given them because he is "en quelque sorte celui qui donne aux Noirs l'accès à l'Evangile. C'est par lui que le christianisme est devenu pour les Africains leur affaires, et non plus une importation des Européens."⁹⁰

In this way the Kimbanguists treat the prophet's precepts as a measuring yard rod of social and spiritual standards in the organisation of the EJCSK. The prophet's Mpeve, which still moves or rebukes pilgrims who go near his mausoleum, is believed to be present in the elders at Nkamba-Jerusalem (see chapter 8 for details). The present leaders always take their problems to the few survivor colleagues of the prophet, whose ministry is to pray all the time. After three days, they come up with a solution to the problems. These elders are known as the wise men of the second generation

Kimbanguists,⁹¹ who always remind the present leaders the role of the prophet Kimbangu at Nkamba-Jerusalem.

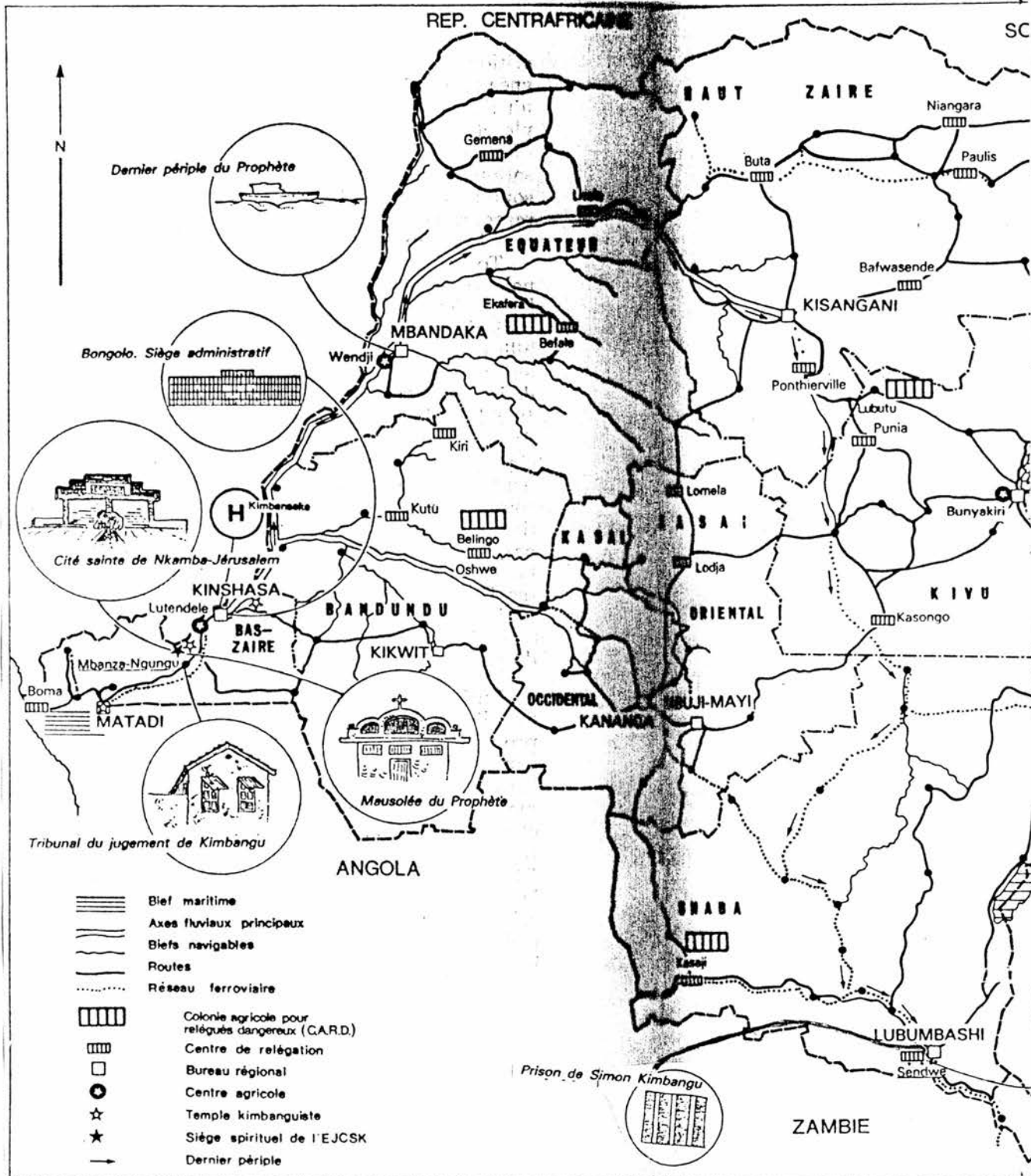


FRUITS OF THE KIMBANGUIST FANFARE AND NSINSANI



Siège administratif de l'E.J.C.S.K. à Bongolo (Kinshasa).

A MAP OF KIMBANGUIST IMPORTANT PLACES AND PROJECTS





Défilé de surveillants kimbanguistes devant le temple de Matete, pendant un *nsinsani*, à Kinshasa.

FOOTNOTES TO CHAPTER 6

1. PHILIPPART, L. Notes sur le Kimbanduisme. Africanæ Fraternalis Ephemerides Romanae, le 2 avril 1933. Rome. 111.
2. GILIS, C. A. Kimbandu, Fondateur d'Eglise, 1960. Bruxelles. 110.
3. JANZEN, J. M. The Tradition of Renewal in Kongo Religion. In African Religions: Symposium, ed. N. S. Booth, 1977. New York. 106.
4. Ibid.
5. Ibid. 105, 106. J. M. Janzen explains, "In contemporary times an image of ngunza has consolidated into the picture of several things: an ecstatic seer of the hidden in human affairs, a worker of miracles who traces his calling to a particular intervention of the other natural world in his life, such as an episode of rising from the dead, an individual, male or female, who works with a clientele to divine their problems, and sometimes to look for a cure, by contrast, also specialist that does not divine but prays and lays on hands..."
6. MARTIN, M. L. Kimbandu: an African Prophet and His Church, 1975. Oxford. 43. Kimbandu is the prophet's traditional name and has special meaning according to the situation and circumstances in the family at the time of his birth like all the Kikongo names. MWAKA, J. B. Le Kimbanduisme en tant que mouvement prépolitique chez les Kongo. Problèmes Sociaux Congolais, mai-Juin 1971. (Lubumbashi) 192/93. 9.
7. MCGAFFEY, W. Cultural Roots of Kongo Prophetism. History of Religions, November 1977. 17 (2). 188-189.
8. Ibid. 190.
9. DIANGIENDA, J. K. Catéchisme Kimbanduiste, le 25 mai 1963. Kinshasa. 3.
10. MCGAFFEY, W. op. cit. 189.
11. MARTIN, M. L. op. cit. 43. See also MCGAFFEY, W. op. cit. 189.

12. Ibid. The Bakongo believe that bisimbi live in gullies and waterfalls, so Kimbangu falling into benga was understood as visiting the supernatural world. "In dream interpretation, such images of descent into a pit, gully, or pool are routinely treated as contacts with the land of the dead. Later in his career Kimbangu is supposed to have triumphed over his Belgian enemies by recovering a sort of talisman from its hiding place under a waterfall."
13. DIANGIENDA, J. K. op. cit. 3.
14. WAINWRIGHT, G. Theological Reflections on "The Catechism Concerning the Prophet Simon Kimbangu" of 1970. Orita, 1971. (Ibadan) 5 (1). 23-24. Wainwright reminds us of a similar legend about Jesus, "The Infancy Gospel narratives (and the story is twice echoed in Qumran III,43 and V,110) how the five year Jesus made a sparrows from clay, and when he clapped his hands and called to them, they spread their wings and flew away with a cry."
15. JANZEN, J. M. Deep Thought Structure and Intention of renewal in Kongo Prophetism 1910-1921. Social Research, Spring 1979. 120.
16. MACGAFFEY, W. op. cit. 188-189.
17. MACGAFFEY, W. Modern Kongo Prophets: Religion in a Popular Society. Bloomington: Indiana University Press, 1983. 124.
18. Ibid. 128. W. MacGaffey criticises some scholars who think that natives cannot think abstractly. They maintain the colonial mentality that natives have no coherence of thought and belief and that their conception of cosmology is nothing but very nebulous myths based on vague superstition. He also says, "Unless one understood what picture of the world the actor entertained, much of his action was itself unintelligible."
19. JANZEN, J. M. op. cit. 114.
20. MACGAFFEY, W. Autobiography of a Prophet. Cahiers Economiques et Sociaux, 1966. (Kinshasa) 4 (2). 234.
21. MACGAFFEY, W. Custom and Government in the Lower Congo, 1970. Berkeley. 256.

22. JANZEN, J. M. op. cit. 114.
23. Ibid. 115.
24. MARTIN, M. L. op. cit. 44.
25. MWAKA, J. B. op. cit. 14. "On attribua cela à l'influence des Blancs, et la population en ressentit une grande amertume. Lorsqu'en 1914, les Kongo d'Angola se révoltèrent sur les lieux de leur ancienne capital San-Salvador et brûlèrent les établissements portugais jusqu'à Noki (près de Matadi), leurs compatriotes du Congo Belge étaient influencés par l'exemple de cette révolte et étaient fort contents. Il étaient prêts à agir de même, mais hésitèrent, convaincus que Bula-Matari était trop fort au Congo-Belge."
26. ASCH, S. L'église du Prophète Kimbangu: de ces origines à son rôle actuel au Zaïre (1921-1981), 1983. Paris. 19.
27. Ibid. After the misery of the first World War the Lower Zaïre was affected by a severe drought which led to an exceptional famine in 1919 "accompagnée d'épidémies virulentes de grippe, de fièvre typhoïde et de variole."
28. JANZEN, J. M. op. cit. 106.
29. MWAKA, J. B. op. cit. 14.
30. JANZEN, J. M. Deep Thought: Structure and Intention in Kongo Prophetism, 1910-1921. Social Research. 46 (1) Spring 1977. 127. See also JANZEN, J. M. 1979. op. cit. 81.
31. Ibid. 31.
32. LANZO DEL VASTO. Simon Kimbangu et la non-violence africaine. Jeune Afrique, mai 1968. Paris. 62.
33. ASCH, S. op. cit. 172-173.
34. cf. Jer. 1:6,10. The hymn of Kimbangu's call re-echoes Jeremiah's call. He gave similar excuse: "I do not know how to speak; I am only a child." This can mean what Kimbangu himself said, "I am ignorant." As a result, Jeremiah's excuse also led to a greater responsibility of the world. Yahweh told him, "See, today I appoint you over nations and kingdoms to uproot

and tear, to destroy and overthrow, to build and to plant."

35. ANDERSSON, E. Messianic Popular Movements in the Lower Congo: Studia Ethnographica Upsaliensia 14, 1958. Uppsala. 50.
36. Kimbangu returned to his old work in the fields. M. L. Martin says, "Today the banana trees he planted and his manioc fields can be seen at the foot of the mountain on which Nkamba is situated." MARTIN, M. L. op. cit. 44.
37. Some other account states that the Bible was presented to Kimbangu but when he hesitated he was told that his mother (aunt) Kizembo will go and preach instead. R. Graham says, "She believed that God came to her in a dream, telling her that she was to become a wonder-working prophet." GRAHAM, R. Under Seven Congo Kings, 1931. London. 184.
38. ANDERSSON, E. op. cit. 51. There are different opinions about the date of the prophet's first miracle. The EJCSK official day of the beginning of the prophet's ministry as miracle-working prophet is April 6, 1921, while some accounts put his first miracle on March 11, 1921, the healing day of Nkiantondo. Perhaps the Church celebrates the day of the prophet's first miracle on April 6, because it is on this day that this miracle was recognised publicly. S. Asch points out, "La nouvelle attire une foule nombreuse à Nkamba, le 6, avril, [1921] lorsque Kimbangu accomplit publiquement sa mission pour la première fois, en prêchant l'évangile et en guérissant les malades." ASCH, S. op. cit. 22.
39. HEINTZE-FLAD, W. L'église Kimbanguiste: une église qui chante et prie. (les "chants captés" Kimbanguistes, expression authentique de la foi de l'Afrique), 1978. Leiden. 8.
40. ASCH, S. op. cit. 23.
41. DIANGIENDA, J. K. Catéchisme Kimbanguiste, le 25 mai 1963. Kinshasa. 2.
42. ANDERSSON, E. op. cit. 54.
43. HEINTZE-FLAD, W. op. cit. 4.
44. SORET, M. Les Congo nord-occidentaux

monographies ethnologiques africaines publiées
sur le patronage de l'Institut I. A., 1959.
Paris. 110.

45. TURNER, H. W. Patterns of Ministry and Structure within Independent Churches. In Christianity in Independent Africa, ed. L. E. Fasholé et al. 1979. London. 49.
46. ROUTLEY, E. Hymns and Human Life, 1952. London. 32. One day M. Luther exhausted and threatened by the Diet of Augusberg (1530) and consequently fainted in the Castle of Coburg. Realising what happened, he got up and urged his servant, "Come let us defy the devil and praise God by singing a hymn." They sang a song of ascents (Ps. 130 paraphrased), which is one of the psalms that the Kimbanguists sing regularly in their worship services.
47. HEINTZE-FLAD, W. op. cit. 4. "Mais un missionnaire, mal inspiré est jaloux défait qu' un noire pourrait quérir au non du Christ, ce que lui ne pouvait faire, refusant par ces mots: 'votre prophète ne peut-il que guérir les malades et ne sait-il pas composer des chants?'"
48. Ibid.
49. GILIS, C. A. op. cit. 58.
50. Ibid. In 1960 the hierarchy of Kimbanguist music composers included: Fwasi Lucier, Baboka Anna, Luzolo Pierre.
51. ASCH, S. op. cit. 144. N. Mukoso says, "La théophanie des "visions" de Kimbangu emprunte bien le style des grandes visions des prophètes bibliques (Ex. 4:10; Is. 6.8; Jr. 1.6; Ex. 3.22) tandis que les "miracles" qui lui sont attribués suivront la structure de ceux de Jésus dans le Nouveau Testament."

"Nul n'ignore combien est importante la place qu'on occupe, surtout dans l'Ancien Testament (Gen. 37.5; 1 Sam. 3:1-11; Ex. 3:2) le songe comme moyen d'expression divine le plus courant et le plus naturel par lequel Dieu parle à ses prophètes". MUKOSO N. Quelques éléments bibliques, religieux, du Kimbanguisme: Pour un essai de motivation religieuse, chrétienne, de son éclosion. Telema, juillet-septembre 1979. Kinshasa-Ngombe) no. 19= 5 (3) 40.

52. CHAMBERS, E.; HAFNER, K.; HETHERINGTON, J. The 50th Anniversary of Kimbanguism, 1971. Kinshasa. 5.
53. GILIS, C. A. op. cit. 92.
54. HEINTZE-FLAD, W. op. cit. 46.
55. HEINTZE-FLAD, W. op. cit. 29.
56. HEILER, F. Prayer: A Study of the History and Psychology of Religion, 1933. London. XVI.
57. RAYMAEKERS, P. L'Eglise de Jésus-Christ sur la Terre par le Prophète Simon Kimbangu: Contribution à l'étude des mouvements messianiques dans le Bas-Kongo. Zaire, 1959. (Bruxelles) 13 no 7. 697. See also. GILIS, C. A. op. cit. 92.
58. Ibid.
59. Ibid.
60. JANZEN, J. M. op. cit. 111-112.
61. ROUTLEY, E. op. cit. 18. A composer expresses his theology in words and writes his music to enhance the active participation of the congregation. "A hymn then uses words to help the congregation speak its mind corporately, and music in order to enhance that corporateness. Music is a very primitive means of corporate rejoicing, and its melody and rhythm add a good deal to the activity of corporate speech, making the activity more attractive and more decisive."
62. HEINTZE-FLAD, W. op. cit. 28.
63. RAYMAEKERS, P. op. cit. 697-698.
64. Ibid. 698.
65. Ibid. 719-720.
66. MUNAYI, M. M. La déportation et le séjour des Kimbanguistes dans le Kasai-Lukenie (1921-1960). Zaire-Afrique, 1977. (119). 571.
67. MOREL, L. Une lettre officielle à Monsieur le Commissaire de District du Bas-Congo, le 17 mai 1921.

68. Ibid.
69. HEINTZE-FLAD, W. op. cit. 56.
70. MUNAYI, M. M. op. cit. 571. "Le missionnaire Aaron Andersson fut convoqué par l'administrateur territorial... Durant un interrogatoire serré, Andersson réussit à tromper la vigilance du fonctionnaire colonial en lui prouvant que ce réveil n'avait rien à avoir avec le mouvement kimbanguiste du Bas-Congo. Après Andersson, ce fut le tour de Bystrôme de s'expliquer sur l'origine de ce mouvement..."
71. HEINTZE-FLAD, W. op. cit. 30.
72. LASSERRE, J. L'Eglise Kimbanguiste du Congo. Le Monde Non-chrétien, juillet-décembre 1966. 46.
73. ASCH, S. op. cit. 295.
74. Ibid. 249.
75. Ibid. 240.
76. Ibid. 240-241.
77. Ibid. 241-242.
78. Ibid. 241.
79. Ibid. 89.
80. Ibid.
81. TURNER, H. W. op. cit. 49.
82. HEINTZE-FLAD, W. op. cit. 38-39.
83. KEIDEL, L. Black Samson, 1975. Stream, ILD. 99.
84. Ibid. 100.
85. ASCH, S. op. cit. 98.
86. Ibid. 140. "Le Saint-Espirit, qui se manifeste par Simon Kimbangu, permet d'écarter le mauvais sort ou de régler les conflits qui provoquent le malheur..."
87. Ibid.
88. Ibid. 117.

- 89. MUKOSO, N. op. cit. 42.
- 90. MWAKA, J. B. op. cit. 44.
- 91. LANZO DEL VASTO. op. cit. 65.

CHAPTER 7

THE ROLE OF THE PROPHET KIMBANGU AT NKAMBA-JERUSALEM:

THE NZAMBI-SENT CONCILIATOR

The second generation Kimbanguists still regard their Nkamba-Jerusalem as a mountain of theophany endowed with the fountain of the life giving-water. It was the centre of Kimbangu's prophetic activities. The prophet used its "sacred soil" for healing and its "holy water" for ritual purification. In accordance with the cosmology of the Bakongo, Kimbangu (as wawatuka wa nlongo) was regarded as having access to the line of communication with the inhabitants of the spirit realm. The Kimbanguists believe that his Mpeve is still active at Nkamba-Jerusalem, he presents their needs before the throne of Nzambi.

This rather long chapter deals with an important aspect of the theme of the thesis. It discusses the role of the prophet Kimbangu at Nkamba-Jerusalem: the way he acted as a representative of Nzambi on His mountain and mediator between Him and His people, a dispenser of Mpeve and detector of evil influence, ecstatic healer and exorcist, non-violent liberator through the power of hymn singing.

DISPENSER OF MPEVE AND DETECTOR OF FALSE PROPHETS

Nzambi wakusola,

God has chosen you.

Wenda zakama
Mfumu Nzambi wansola, yandi
wampana salu
Kamba lendo yena yaku,

Go and shake.
The Lord God has
chosen me,
he gave me the
work,
If you have received
power.

Vo Nzambi wakusola mu kedika,

If God has really
chosen you.

Vo masumu maku meni,

If your sins are
wiped out.¹

The Kimbanguists not only regard their mountain city as the centre of the prophet's call but also as a place of the experience of zakama (to shake) which, in their mind, is Mpeve possession and a sign of being chosen by Nzambi. The word zakama used here indicates a departure from the old fashion of ecstasy of banganga: tuntuka (to shake wildly).² The hymn states three required steps leading to what they considered genuine and true ecstasy. The forgiveness of sins, which implies a thorough ritual purification, is understood in terms of healing. The Kikongo word masumu (sins) originally a Swahili word, can also mean "poison" or "impurity". Because of the concept that sin poisons man, any person with masumu is not suitable for spiritual exercise of ecstasy. He has to go first through a process of complete healing and cleansing. This leads him to the second step of Nzambi's call, after which the chosen person is given the power to zakama (to fall into ecstasy). Then finally he fulfils three functions:

preaching the Gospel, healing the sick, and exorcising evil spirits.

As the prophet's call takes place at the mountain of theophany, the experience of ecstasy is also believed to be enhanced through the phenomenon of theophany. Some people, for instance, felt divine call as they approached Nkamba-Jerusalem (cf. 1 Samuel 19:18-24). The experience of Mpeve possession became popular as pilgrims constantly went to the mountain city for inspiration.

However, there arose many false prophets claiming Mpeve possession to preach the Gospel, give oracles, and perform miracles. In order to control the situation the prophet Kimbangu demanded that the process of divine call should involve his dispensation of Mpeve. In the socio-religious concept of the Bakongo, there are two kinds of mpeve: one which resides within a person and the other outside his body. The mpeve within a person, when it is defiled by masumu, emulates and replicates the other healthier mpeve outside him that can be dikwa (infused). The word dikwa derives from the verb dika which in its factitive form, dia, means to "eat". Its causative form, dikisa, means to "feed" or to "nourish" the sick or to force him to eat and drink (food or medicine).³ Therefore, for Kimbangu dikisa Mpeve (feed or dispense the Spirit) to his disciples became an important part of his ministry as the Prophet Movement

increased its popularity. Dikisa Mpeve included the prophet's instruction in guiding the novice through the three steps in the above hymn, we just mentioned. The teaching continued until the student was installed or recognised as a prophet. As soon as Kimbangu had laid his hand on the heads of his new assistant prophets, they were charged with power to perform miracles (cf. Num. 11:16-17,25; Mat. 10:1, 7-8; Luke 10:1-11).⁴ They, in turn, dispensed the power to others. The chain of the prophets extended the healing ministry from the central mountain of commissioning, Nkamba-Jerusalem, to smaller centres of instruction,⁵ thus creating new centres for pilgrims. It is said that the power of Mpeve could be transmitted through laying on hands by the prophet Kimbangu or simply by being ready for it. Some of his assistant prophets were inspired not by ritual contact but through contagious power of Mpeve, which they experienced before they could even see the prophet Kimbangu. One woman, for instance, received the call to be a prophetess as soon as she reached the foot of the mountain of commissioning (cf. (1 Sam. 19:18-24)).⁶

The propagation of the Gospel was so urgent so that if it did not spread far and fast enough, the faithful Kimbanguists went to Nkamba-Jerusalem or to a region where they could get prophets commissioned by Kimbangu to propagate the Gospel in some regions which were slow to catch the spirit of the Prophet Movement. The

commissioned prophets were then brought to their district to start spiritual revival. After just a few meetings, people responded with enthusiasm and thus new elect people came forward and accepted divine call to become prophets and assist the prophet Kimbangu in his ministry of healing.⁷

The crowd at the mountain of inspiration and healing, Nkamba-Jerusalem, reached such a size that it became impossible for the prophet-healer to see them all. Such was the popularity of the Prophet Movement that the railway had to add extra coaches to handle the demand of pilgrims.⁸ People came from Angola, Congo Brazzaville and Zambia,⁹ and from all directions and long distances to the "saviour" for healing. R. Graham, one of missionaries at San Salvador, writes, "Reports of most marvellous cures reached us almost daily, and many of the sick from our district journeyed all the way to Kimbangu for miraculous healing. Leading adherents of the Roman Catholic mission even came to me asking if they could go to see the Saviour for healing. At first I did not realize that they meant Kimbangu."¹⁰

As the Prophet Movement's popularity increased, prophets multiplied and ecstasy became contagious. They all wished to possess the healing power of Mpeve like Kimbangu. L. Philippart's report of an interview he had with some senior prophets states that they could not explain the mysterious power that controlled them. As

soon as they reach Nkamba-Jerusalem and joined other prophets, they also fell into ecstasy (see 1 Sam. 10: 10 ff.). They just confirmed their ecstatic experience by saying: "Après avoir vu d'autres prophètes, je me suis senti comme un feu dans le coeur, et je ne pu resister à l'esprit qui m'entraînait."¹¹ Whenever they became exhausted, minyimbidi (singers) stimulated them with more inspiring hymns. Then after a while they regain strength, Mpeve moved them and they again fell into ecstasy and trance.¹²

The Kimbanguists think that the prophet was "consumed with the Holy Spirit",¹³ and that his "eye is wide open" in the "Paradise" of Nkamba-Jerusalem. His Mpeve still inspires pilgrims who go to the mountain of theophany, rebukes sinners and blesses the faithful and even moves them into ecstasy when they approach the "sacred place" of his mortal remains.¹⁴

The new generation take note of such incidents with interest because the ordinary members are discouraged from falling into ecstasy in public as it was a popular practice in 1921. Only Zimvwala with the corporate body of batumwa (apostles), who worked with Kimbangu, are permitted to tremble openly as manifestation of Mpeve possession.¹⁵ The reason for controlled ecstasy now days is perhaps to avoid embarrassment of mass ecstatic seizures and wide spread of false prophets that Kimbangu had to face in 1921.

"E, ntumwa a Nzambi bu ka
sumukini, tembila kana
tembila ko."...
"E, mbikudi buka sumukini,
tembila kana tembila ko.
E, ntwadisi bu ka sumukini,
tembila kana tembila ko.
E, Yaya ntumwa,
tembila kana tembila ko."...

"Ah, when God's apostle
has sinned, he shall
not fall into ecstasy."
"Ah, when the prophet has
sinned, he shall not
fall into ecstasy.
Ah, when the leader has
sinned, he shall not
fall into ecstasy.
Yes, revered apostle,
he shall not fall
into ecstasy."¹⁶

The phrase "bu ka sumukini" in the hymn suggests that the evil spirit could still poison even "yaya ntumw'a Nzambi" (a highly respected apostle of God). In that case the apostle was no longer deemed fit to exercise the sacred rite of ecstasy. Because of the wide spread of false prophets, any one who claimed Mpeve possession had to go through a process of scrutiny, being kept under observation for several days, during which the person concerned eagerly waited for the prophet Kimbangu's verdict.¹⁷

Simply being at the mountain of Nzambi and falling into ecstasy did not necessarily mean genuine Mpeve possession. Kimbangu had to detect false ecstasy and evil spirit possession. The hymn warns any one "bu ka sumukini" (who has been poisoned) by evil spirit should not fall into ecstasy. That would be dangerous and profane ecstasy. Once a person knows that he is no longer spiritually sound, as the hymn states, he should stay away from any kind of inducement to ecstasy.

Not all the prophets to whom Kimbangu is supposed to have dispensed Mpeve maintained the virtue of the true

prophet. After Paul Monika, one of his seven first prophets, claimed to be the true "vine" and the apostle Paul, Kimbangu went in private to pray for guidance, after which Nzambi told him to administer bitter fruits (dikisa binsunkulu) to his prophets (cf. Jer. 23:15). Each one, including himself, was given one fruit. All ate their fruits except for three who refused to touch theirs. He then eliminated them from the list of his prophets.¹⁸

This method of detecting false prophets echoes the traditional practice of the Bakongo of testing witches, sorcerers and other criminals by dikisa nkasa (give ordeal poison).¹⁹

In those days of widespread enthusiasm in ecstasy, many people thought that to be possessed was salu kiabuzitu (honourable) even if it were by an evil spirit. The faithful regarded false ecstasy as self-exaltation and dangerous to the community. Kimbangu exorcised the evil spirit only if the person concerned consented. According to P. Nyuvudi's report, two people, Masamba and Mavula, did not allow the prophet to cast out the evil spirit that possessed them. He warned them, "If you do not rid yourselves of that spirit, he will torment you till you die." As a result "Masamba became mad for the rest of his life. Mavula was stricken down by disease and fell into all kinds of wickedness and sins."²⁰

Kimbangu not only denounced false prophets who came to him for testing, it is also said that he cast out evil spirits that possessed them. A group of prophets from Lubingwa came back the next morning after he dismissed them as false prophets. They then confessed: "De fait c'est la vérité, chef, le diable a voulu entrer méchamment dans notre coeur car hière en nous retirant devant votre face, nous avons vu la différence."²¹

ECSTATIC LIKE BANGANGA BUT EXORCIST LIKE CHRIST

The Kimbanguists often quote the words of Jesus to support their claim that Kimbangu healed the sick, raised the dead and performed miracles. "I tell you the truth, any one who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father."²²

Ngunz'a Nzambi weti niakisa.	The prophet of the Lord
Yaya wo-o-o-o.	heals, Yaya ... wo-o-o-o.
Ngunza lulendo weti katula mpeve.	The power-prophet exorcises the spirit,
Yaya wo-o-o-o.	Yaya wo-o-o-o.
Sola Ngunza-yakuniakisa.	Choose the prophet who
Yaya wo-o-o-o.	can heal you, ²³ Yaya wo-o-o-o.

People believe that Kimbangu's mandate of his healing ministry he got at the mountain of commissioning came from Nzambi. The motif of the hymn is clear, Ngunza is a healing agent of Nzambi, and not just of Mfumu. The Bakongo make distinction between the two, Mfumu is often

used as an attribute of any respectable person, but Nzambi is a unique name for the Supreme Being. The prophet who heals is Ngunz'a Nzambi (the prophet of the Creator or Supreme Being). The hymn indicates how people understood faith healing ministry of Kimbangu. Being Ngunz'a Nzambi, there was no more important ministry for Kimbangu than healing human beings for the glory of the Creator.

The Kikongo word niakisa can mean healing equally of body and spirit or soul. With this understanding, the hymn urges people to follow the prophet to whom Nzambi has given power to heal and make His people whole again.

However, some critics doubt the effectiveness of the prophet's faith healing. The use of the word niakisa in the hymn questions the rationale of Father Jodogne's criticism that the prophet healed only psychosomatic diseases. He does not give any fact to support his claim.²⁴ Banganga and bangunza see themselves as healing agents of Nzambi, with whom they also work as partners on some cases. Nganga, for instance, devotes his attention to the external person (physical healing) while, he thinks, Nzambi works with the inner being of the patient (spiritual healing).²⁵ The following prayer-song is an expression of this partnership. They use hymns or prayer-songs to address Nzambi and the patient or the "therapy managing group". The opening of any

healing session is often a prayer-song addressed to
Nzambi:

Nge Tata Nzambi,	O Father God,
Vo kedika kedika	If it is truly You,
Nge waveni maladi kwa mbevo,	Who gave illness to the
	sufferer,
Kansi vo muntu wa nza wa mbi	Or another person in this
	evil
Mu kiena wa veni kimbevo:	World (who gave it
	to him),
Mono nzolele yandi kaniakisa	May he be healed.
Nge Tata Nzambi ku kati	You Father, the inside,
Mono ku mbazi.	And I the outside. ²⁶

The closing part of the healing process is concluded with an address of comfort and consolation to the patient's "therapy managing group":

Luendo kweni,	Go in peace,
Ka mfun'a mona wonga ko.	There's no need to fear.
Kadi, kimbevo ka kien'	He is not really sick.
andi ko.	
Vo balanda, balanda,	Though they harass,
Kieno ye batakwa.	They'll be put to flight.
Balanda, balanda,	They harass,
Kieno ye batakwa.	They'll be put to
	flight. ²⁷

The Bakongo make a clear distinction between kiembo kia Nzambi (an illness of God) and kiembo kia muntu (an illness of human being). They are proud of their heritage of medical knowledge.²⁸ Banganga claim to possess the medicine of "water" or eternal medicine of the ancestors, while the medicine of western doctors is of the "land" and temporal.²⁹

Bangunza and banganga have virtually similar functions; religion and medicine have a common root. The domain of religion and medicine, among Bantu people, overlaps in many respects. For instance, in the Kihaya

language okutamba "to heal" also means "to sacrifice".³⁰ In Kirundi the same Kikongo word niakisa means "making healthy, wealthy and spiritually sound". So the Bakongo believe, as the above prayer-song suggests, that the most effective treatment to radicate both natural and supernatural causes of diseases is to appeal to Nzambi through His ngunza, who often plays the role of nganga.

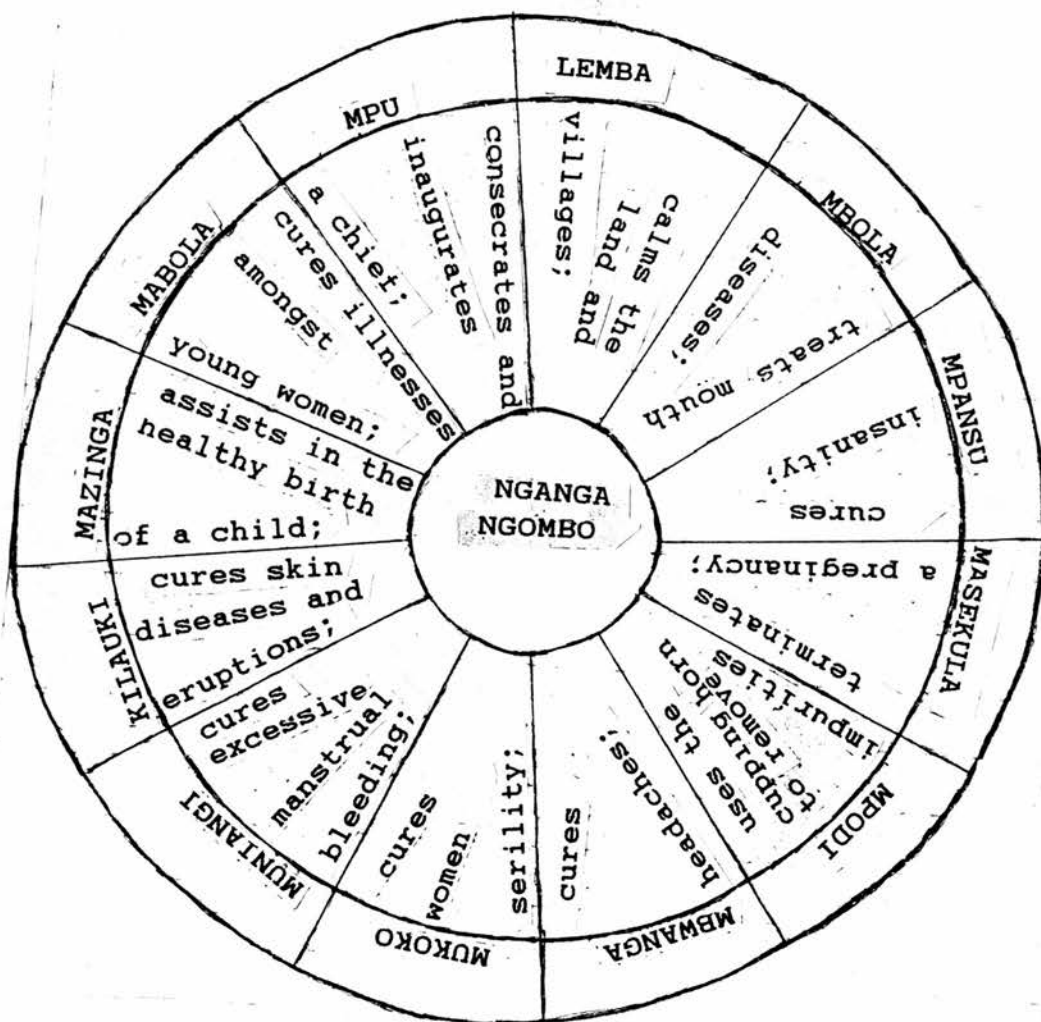
The prophet Kimbangu armed with the traditional concept of the Bakongo of cause and effect of disease and misery, is believed to have launched a "holy war" on a spiritual battle field of the "holy mountain" against some diseases that plagued the Lower Zaïre. He used no medicine, his weapons (being far superior to those of traditional banganga) were mwala (staff) of Christ, the Bible in his hands and hymns of minyimbidi on his side. His authority was in the Apostolic formula: "In the name of Jesus Christ."³¹

It has been reported that the prophet healed patients with diseases that doctors thought were incurable. A written medical report of Dr. Ostram, ABFMS missionary, indicates that Nsona "was a cripple who could not straighten out her arms and hands or feet..." She was taken to the prophet-healer, and walked back home from the mountain of healing along with her mother.³²

Reports like this convinced the Bakongo that their prophet-healer's power superseded that of even nganga ngombo, the diviner, whom they regarded as a "gate

opener" or "health consultant". Nganga ngombo of the region of Manianga, (a village across the river from Nkamba-Jerusalem), for instance, directed patients to the appropriate specialists of the twelve nkisi cults "each corresponding to one of the twelve original clans around Ne Kongo, (the founder of the Kingdom of Kongo)."³³ The following diagram shows nganga ngombo at the centre of the traditional medical system of the Bakongo and Kimbangu above it (page 224).

NGUNZA: KIMBANGU



None of these specialists could call into question Kimbangu's influence and healing power. He revived the faith of the Bakongo by introducing new method of healing based on new religious symbols and the powerful name of Jesus Christ. Kimbangu gave the Bible and hymns to his Prophet Movement, and thus mobilised the whole community of the Bakongo to fight the evil and death in this world:

Allez par le monde entier	Go around the whole world
Allez guérir les malades	Go and heal the sick
Allez par le monde entier	Go around the whole world
Prêchez la nouvelle alliance.	Preach the new covenant.

Allez par le monde entier	Go around the whole world
Allez susciter les morts	Go and raise the dead
Allez par le monde entier	Go around the whole world
Annoncer l'alliance nouvelle.	Announce the new covenant.

Allez par l'univers	Go around the universe
Rendre la force aux infirmes	Restore the health of the disable
Parcourir l'univers	Make tour of the universe
Faites connaître l'alliance nouvelle.	Make the new covenant known. ³⁴

The hymn emphasises the vision of the world wide outreach ministry of the Kimbanguists which echoes the universalism of the messianic age with its threefold function: healing the sick, raising the dead and preaching the Good News of the Gospel. The two former, for the Bakongo, is the means of fulfilling the latter function. And yet you cannot have one without the other two. The three together comprise a holistic healing of man.

THE PROPHET HEALING METHOD

Kisalu kia Nzambi ka	God's work is not
mazika ko	buried
Kisalu kia Nzambi ka	God's work is not
nayuya ko	deception
Songa ntumwa yikuniakisa	Show the prophet who
	heals you
Mfumu Yesu ukuniakisa	The Lord Jesus heals
	you. ³⁵

The Kimbanguists not only regard Nkamba-Jerusalem as the mountain of theophany, commissioning, and preaching of the prophet but also as the mountain of his healing activities. This rather short song has three motifs. It is an argument against critics who maintain that Kimbangu's faith-healing was a product of magico-religious fanaticism. It urges patients to testify publicly and "songa ntumwa" (show the prophet), who actually heals them, that the healing is genuine. It also argues against the traditional banganga, many of whom earned their living by deceiving people. The fact that Kimbangu did not charge any fee for his services indicated, in the eyes of the faithful, that he was ngunz'a Nzambi whose integrity they could not question.³⁶ The hymn suggests that his faith-healing was genuine because it was double healing: the healing of ntumwa was also the healing of Mfumu Yesu, hence implying the traditional concept of banganga dealing with the body and Nzambi with the soul of the patient. The faith-healing ministry of Kimbangu was a manifestation of the act of the liberation of the Mpeve

of Christ.³⁷ The Kimbanguists, therefore, sing enthusiastically:

E zola kwa Yisu Mfumu
I kwau tusivika
O ngunza katu fidisa
I yau tutondele.
Mvutu

The love of Jesus the Lord
Is amazing
We thank him
For the prophet he sent us.
Reply

Mayela meto kawukanga
Ye mafwa kafulanga
Ku Mbanz'ampa nkuntu
Ke kutufilanga.

He cures our illness
He raises the dead
He is sending us
To the new kingdom.

E salu kia Ngunz'a Nzambi
Tuyangalele kio

We are pleased
For the work of God's
prophet
We are pleased
For the message of God's
prophet.

O nsamu'a Ngunza Nzambi
Tuyangalele wo.

O wumbangi wa Ngunza
Nzambi
Tuyangalele wo
O mvovo'a Ngunza Nzambi
I wau tukwikidi.

We are pleased
For the testimony of God's
prophet
We have accepted
The words of God's prophet.

E salu kia Ntumw'a Mfumu
I kiau tutondele

We are grateful for
The work of the Lord's
messenger
We have accepted
The message of the Lord's
messenger.³⁸

O nsamua'a ntumw'a Mfumu
I wau tutondele.

The healing service always included hymns of praise and thanksgiving such as this. The service began with hymn singing to implore the power of Mpeve to manifest: "O Mpeve wiza, wiza" (O Spirit come, come). Then followed prayer and Scripture reading, after which the prophet-healer preached a short sermon. His lumpangu (enclosure) was divided into three parts. Patients gathered outside the prophet's hut and were brought in one by one to the first part. Then they were ushered to the second part of the prophet and his minyimbidi. The

third part was for nlongi (teacher) where he exhorted patients who were seriously ill. The prophet sent those who were not so sick directly, through nzila ku maza, to the Pool of Bethesda for purification as the diagram below indicates (page 249).³⁹

In this process of healing, the prophet, inspired by the hymns of his minyimbidi, suddenly fell into ecstasy. Leaning on his mwala (staff), he trembled, rolled his eyes, sometimes jumped high in the air. He then called the patient: "Come, come so that I may help you." His eyes fixed towards heaven, he spoke "heavenly language" and his whole body shook. He laid his hands on the patient's head and declared, "Mu nkumbu a Yesu Klisto nzalele kuniakisa, niaka kwaku," (In the name of Jesus Christ I will cure you, be whole again.)⁴⁰ After the ritual purification in the Pool of Bethesda, the patient could joyfully songa ntumwa responsible for his healing, and at the same time testify that Mfumu Yesu also touched his soul and saved him. W. B. Frame, a BMS missionary at Kibentele, writes to C. E. Wilson, foreign secretary of BMS in London: "The lad used no other formula than that of 'In the name of Jesus Christ,' but followed the Saviour in sending the blind to wash. Now the strange thing is that even those he failed to heal believed in him and proclaimed his power to heal others, and practically everybody accepted him as prophet."⁴¹

According to the record kept by his two secretaries,

Nfinangani and Nzungu, he not only used the Apostolic healing formula, he also tried to emulate Christ's healing method:

SIMON KIMBANGU EMULATING CHRIST'S HEALING METHOD

PATIENT	QUESTION	ANSWER	ACTION	RESULT	REF.
NGOMA, Blind	What do you want?	I want to see.	Made some mud with saliva, put it on his eyes, sent him to wash in the Pool of Bethesda.	He came back and glorified God. ⁴²	John 9:1- 12
THOMAS, Cripple	What do you want me to do for your child?	I want him to walk.	In the name of Jesus Christ rise and walk.	The child walked away on his two feet. ⁴³	Luke 5:17- 26
DINA, dead for three days.	-	Have mercy on my child so that she comes back to life.	Your child is not dead she is sleeping. In the name of Jesus Christ rise.	The child rose from the dead. ⁴⁴	John 11: 38- 43
NGULULA, Bleeding	-	I suffer from bleeding for a year, a lot of medicine in vain.	In the name of Christ, bleeding stop.	The bleeding stopped. ⁴⁵	Luke 8: 43- 48

A WOMAN, -	She	Go for your	She got	Matt.
from	lacked	faith	healed	7:28
Congo	faith.	has healed	after	Luke
Brazza.	She	you.	three	8:48
	confes-		attempts.	46
	sed and			
	prayed			
	for			
	more			
	faith.			

THE PROPHET KIMBANGU'S SPIRIT OF NON-VIOLENCE: A
REFLECTION OF THE PEACEFUL NATURE OF THE BAKONGO

The daily prayer of the Kimbanguists in exile: "Bless all races on earth, the big and small, the women and men, the white and black",⁴⁷ echoes Jesus sermon on the Mount: "Love your enemies, bless those who curse you, do good to those who hate you and pray for those who persecute you, that you may be the sons of your Father in heaven."⁴⁸

Nous ne voulons pas de	We do not want any law
parables,	suit,
Nous ne voulons pas de	We do not want any
provocations,	provocation,
Nous, nous sommes nés	We, we are wise by
sages.	nature.
Nous ne dénigrons	We do not denigrate
aucune race	any race
Nous ne déclarons la guerre	We declare war against
à personne	no one,
Car nous sommes tous	Because we are all men. ⁴⁹
des hommes.	

This song reflects the spirit of the Bakongo peaceful attitude at the time of socio-political and religious persecution.⁵⁰ It depicts them as non-violent and wise people by nature. It is a protest against racism and colonialism. It also suggests that people should not

denigrate any one because Nzambi created all of them bantu (hommes).

The French word "hommes", in Kikongo "bantu", is used here in generic sense. The universe consists mainly of bantu (people), bintu (things) and hantu (space). The root of the word muntu (human being) is ntu (being) which connotes the essence of the whole creation of Nzambi, the Supreme Being. He who respects the Supreme Being must also respect ntu, the essence of the whole universe, especially muntu, who is both the subject and object of that respect.⁵¹

With this concept of ntu, which is the ground of people's relationship with Nzambi and the universe, they tell the oppressor in another song:

Va, roule en paix;	Go, govern in peace;
Il se pourrait que tu aies,	It is possible that,
Un jour, besoin de moi.	One day you may need me.
Tu me trouverais alors assis	You will find me sat
Sur une termitière rouge.	On red termite-hill.
On n'a le droit de maudir	One has no right to
	rebuken
Que son propre enfant...	Other than his own
	child. ⁵²

This song calls for dialogue and peaceful settlement of dispute. It is important to note the place where the oppressor is invited to meet the oppressed for round table dialogue. The best place, for the Bakongo, for such a dialogue is on a red termite-hill, a "sacred place". It symbolises the mountain of Nzambi, a sanctuary of peace and equality, where no one goes with the attitude of superiority.⁵³ At this "sacred place" of

Nzambi all bantu, including the whites, are equal before the Creator, who is the only one who has power to rebuke them because they are all His children.

However, some critics do not find the origin of the principle of non-violence in the socio-religious tradition of the Bakongo. F. Choffat suggests that it is possible that Kimbangu's teaching of non-violence originally came from South Africa through the disciples of Gandhi. He thinks that Kimbangu may have borrowed it from Gandhi's satyagraha (truth of force or love force) as M. L. King did.⁵⁴

M. L. Luntadila recalls an experience of non-violent resistance by singing when he was a member of the AJAK (L'Association de Jeunes Kimbanguistes) in 1957. They have not yet heard even the word "non-violence". He says, "Nous avons seulement entendu l'enseignement de Simon Kimbangu et son exemple conforme à ce que nous lisons dans l'Evangile."⁵⁵ It is difficult to see how the influence of Gandhi who had to leave South Africa in 1915, 6 years before the Prophet Movement was born, could have spread in Zaïre. Moreover, he went in India to try his satyagraha because it failed to deepen its roots in South African soil.⁵⁶

Nevertheless, F. Choffat also agrees that "Kimbanguisme est probablement le plus grand mouvement non-violent d'une telle ampleur issue directement du christianisme..."⁵⁷ While it is true that the

Kimbanguists have been influenced by biblical teachings, the stories of non-violence such as the fall of Jericho's walls, which they sing, are not strange to their own traditional pacifism. K. J. Diangienda asserts that the Bakongo pacifism is not that of doing nothing. "L'Eglise Kimbanguiste professe une non-violence, qui n'est en rien pacifisme passif."⁵⁸

"Encerclez la ville en ce
jour pour la première fois.
Ne touchez à aucune (arme)
Par la marche rythmée au
son des trompettes,
Laissez agir (Laissez
Dieu agir)
Par les flûtes et
l'accordéon, mais pas
Par l'épée qui repand
le sang,
Il faut vous l'écartiez
loin de vous
Soyez joyeux et fiers en
toute chose
Un jour, ce sera fini
(accompli).

Today go around the
city once
Do not touch any weapon
By the rhythmic march at
the sound of trumpets,
Let God act

By the flutes and
accordion. But not
By sword that shed blood,

You must stand far
from it
Be happy and proud in all
things
One day, things will be
over.⁵⁹

The hymn implies that the oppressive walls of socio-alienation, religious persecution, and politico-economic exploitation will collapse one day, not by the use of force but by Nzambi's own action, using peaceful weapons which do not take people's life. Out of all biblical stories of Israel's struggle against enemies, the Kimbanguists picked up that of the fall of Jericho's walls, against which only musical instruments were used as weapons. The story fits in well in the peaceful mentality of the Bakongo and their natural instinct of music. Kimbangu taught his Prophet Movement to fight the

enemy with inspiring hymns, the power of non-violent resistance. He told them to resist the colonial regime not by civil disobedience (like the Gandhi and M. L. King movements) but rather by loyalty backed up by joyful sound of trumpets, flutes and accordions for by Nzambi's own action all oppression "un jour, ce sera fini." In another hymn he told them:

C'est Dieu qui prend la
la décision
En faveur des hommes
malheureux
Celui qui pleure Il le
console,
Oui, Dieu aime les
malheureux.

Oui, Dieu aime les
orphelines;
Il va vers celui qui
souffre.
A cause de cela, Il
a pleuré,
Et Il les sauvera.

Oui, Dieu aime les
orphelines,
Et Il sauve chacun
d'entre eux
Et le bâton de l'autorité
de Jésus a été brisé
Mais lui (Dieu) l'a
redressé.

Même si les hommes sont
arrêtés
Dieu, Lui, n'est pas
arrêté.
Car, Dieu a été révélé
Pour nous, les hommes
pêcheurs.

It is God who decides
In favour of the oppressed
He consoles he who weeps,
Yes, God loves the
oppressed.

Yes, God loves orphans;
He goes to him who
suffers.
Because of this, He wept,
And He will save them.

Yes, God loves orphans,
And He saves each one of
them
And the staff (Mvwala) of
Jesus has been broken
But God had redressed him.

Even if people are
arrested
God cannot be arrested.
Because, God has been
revealed
For us, sinners.⁶⁰

This is another hymn written by the prophet himself. He tells his oppressed people not to give up because Nzambi Himself identifies with them. He weeps with those

who weep and saves them from their misery. They should rejoice, instead, for the fact that His will to liberate the oppressed has been revealed through His servant.

The Prophet Movement slogans at the time of persecution read: "Nous saluons en Simon Kimbangu tous les peuples du Congo qui aspirent à la liberté". A similar slogan states: "Nous saluons en Simon Kimbangu les peuples avides de mettre fin l'oppression et à la misère," another adds: "Kimbangu a prouvé que les peuples du Congo savent résister à leurs oppresseurs." And still another one depicts him as their hero of all time. "Kimbangu continue à soutenir cette lutte."⁶¹ The Kimbanguists could not envisage political liberation without religious freedom. Religious self-identification precedes political self-determination. For the Bakongo the two belong together. The fall of the walls of colonialism follows the breaking of the last chain of foreign religious domination and its complex of superiority.⁶²

It is not, therefore, surprising that political parties in Zaïre sought, in one way or the other, to identify with the Prophet Movement.⁶³ People still maintain that the present Zaïrean politicians owe their power to the prophet of non-violence. A popular belief is that the person of Kimbangu was in Kasa-Vubu, the first president of the country.⁶⁴ Thus the name of the prophet is attached to the Zaïreans political

independence and religious freedom. So it is said that
 "... les autres ne sont venus que quand tout a été
 gagné."⁶⁵

The notion of the martyrdom of the prophet of non-violence, increased his influence on the perseverance of the faithful. His disciples used the inherited power of non-violence and capacity of their endurance to dishearten the colonialists through their hymns and songs:

Vo ku Ntandu tuna kwenda,
 diambu ve

Ngunza kalendi tina
 lekwa ko.

If we are to be sent to
 the Upper Congo,
 that does not matter.
 A prophet cannot fear
 anything.

Vo ku tia bana yoka,
 diambu ve.

Ngunz'a Nzambi kalendi
 tina kionso lekwa ko.

Even if they burn him in
 fire, it is all the
 same.
 God's prophet cannot fear
 anything.

Vo mu Nzadi bana tutuba,
 diambu ve

Ngunz'a Yesu kakalanga
 wonga nkutu ko.

Even if they throw us into
 the river, it is all
 the same.
 The prophet of Jesus
 cannot fear anything.

Batutadila meso mamabi.

Ngunz'a Mfumu kalendi
 tina kionso lekwa ko.

They look at us with evil
 eyes.
 The Lord's prophet cannot
 fear anything.⁶⁶

Through inspiring and emotional hymns such as this one, the Kimbanguists won many sympathisers in the country and overseas. These hymns enhanced their capacity to endure exile, persecution and imprisonment. Thus they wore down the colonialists. The Belgian authority had no weapons against the Prophet Movement loyalty and non-violent resistance, faithfulness and

prowess. L. Pétillon, the Governor General, admits "Notre politique traditionnelle a [sic.] l'égard des sectes est battue en brèche par des personnalités européennes, tant au Congo qu'en Belgique.... Le Département estime qu'il faut aboutir à un régime de liberté des cultes, sans autre limite que l'ordre et la tranquillité publics."⁶⁷

The colonial administration had to accept the invitation to sit down and settle their disputes around the red termite-hill (the Bakongo "sacred place" of equality). The Governor General replaced the politics of neutralisation by dialogue and oppression by negotiation. He writes: "Nous devons abandonner progressivement la politique de la 'charte octroyé' renoncer à ce complexe de supériorité qu'existe encore dans l'esprit de bien des européens."⁶⁸ This change of attitude led to religious freedom for the Prophet Movement on December 24, 1959 and political independence on June 30, 1960.⁶⁹ The World Council of Churches received the Kimbanguists in its member churches in August 1969.⁷⁰

On the account of this, the prophet is seen as the inspiring source of power behind the Zaïrean monument of independence.⁷¹ Through hymns the Kimbanguists celebrate the price he paid for their religio-political freedom:

Tata Kimbangu wayekolwa
Kwa bantu bambi va nza
Wabufwa ye wasakanua

Father Kimbangu was betrayed
By the sinners of this earth
He was beaten, tortured and
abused

Kasa vutula nlandu ko.

But he did not react nor
reply.

Refrain

Muna ngolo za Nzambi
Muka sundila mbeni nza
Buka zengolwa nkanu
a lufwa
Ye wafilwa mu nsi anda
Kuna watulwa mu pelezo
Kansi Nzambi wakala
yandi.

With God's strength, he will
Overthrow the devil on earth
He was sentenced to death

And sent far away
For his imprisonment
But God was with him.

Mpasi ye kwama wamona zo
Kasa vutula diambu ko
Mbidi a mambu bankankila
Makalembi vanga mpe.

He felt pain and suffering
He did not say a word
They made false accusations
against him
He was truly an innocent.

Yandi wanata kulunsi
Dikazengolwa nkanua
lufwa
Mpasi zandi zawonsono
Yisu meni kunungisa.

He carried the cross and for
That he was sentenced to death
For all his suffering
Jesus made him a winner.⁷²

In the power of non-violence, the Kimbanguists envisaged their prophet near the "Lamb of God" in Zion-Jerusalem whom they think was the greatest prophet of non-violence. In the sanctuary of Nkamba-Jerusalem one sees a picture of Jesus being beaten by a colonial soldier, in front of him goes Simon of Cyrene who has been mystically replaced by Simon Kimbangu. The prophet of non-violence carries the cruel cross of the oppressed.⁷³ This reminds the faithful the historical event at Thysville, where he was tortured in the process of the hasty trial and condemned to death. He was also to receive 120 strokes of chicotte.⁷⁴ In other words he was sentenced to double death because "one hundred strokes can imply death, or both physical and psychical invalidity for life."⁷⁵ The hymn suggests that the

prophet followed in the footsteps of his Master. He did not react or reply, the power of non-violence gave him victory, and "Nzambi wakala yandi" (God sat with him) in his misery.

So "pour la théologie Kimbanguiste, Simon Kimbangu est une sorte de Simon de Cyrène, qui porta la croix du Christ."⁷⁶ Kimbangu is hailed as the hero of the nation.⁷⁷ The Kimbanguists consider their prophet-founder as a martyr. He is one of the three preachers of non-violence of the 20th century: S. Kimbangu, M. L. King and M. Gandhi. They all preached the Gospel of non-violence and yet they became victims of violence.

M. L. King in a vision stood on the "last mountain of Moses" and prophesied that he would not reach the promised land with his people. The same night he was assassinated.⁷⁸ M. Gandhi, also a preacher of non-violence, became a victim of violence. The sermon on the Mount of Jesus, the Prince of peace, was a common source of the three martyrs of non-violence. They carried heavy cross for the liberation of their peoples. However, as M. L. King says, "Unearned suffering is redemptive." (see appendix C)⁷⁹

HYMNS AS A UNIFYING FORCE IN THE FACE OF PERSECUTION

The Kimbanguists used hymns to stay peacefully united and face persecution even when their shepherd was absent as the following hymn suggests:

A Lutendele, j'étais parti
me promener
"Ce n'est pas nécessaire de
nous séparer."
Au Mayombe, j'étais parti me
promener
"C'est ne pas nécessaire de
nous séparer".

I went for a walk at
Lutendele
"There is no need to
separate ourselves."
I went for a walk at
Mayombe
"There is no need to
separate
ourselves."

Refrain

Ola, ola, les pigeons sont
sortis!
A la cité de Nkamba, ils

sont sortis ensemble

Les brebis se sont
dispersées

Ola, ola, the pigeons went
out!
They [Zimvwala] went out

together from the city
of Nkamba.
The sheep are scattered.

Il a commencé le travail
pour tout le monde.

Nous ne voulons pas nous
séparer.
Pour un peu de temps il
est parti en voyage
(Mais déjà les chrétiens)
sont sortis de l'endroit
où ils résident.

He [the spiritual chief]
started work for the
whole world.
We do not want to separate
ourselves.
For a short time he is
away
(But Christians) have
already left their
home.⁸⁰

The Kimbanguists compare themselves with the sheep and pigeons at their Lutendele agricultural centre. The Lutendele centre, like Ekuphakameni, is a socio-cultural and economic settlement. In 1969 it had 313 settlers, and was a colony run like kibbutz. Youths, offenders, and unemployed were sent there for training. They developed their skills by working in the oil-palm, banana and manioc plantations. They also worked in the cattle, pigeons, chicken, and fish farms.⁸¹

As soon as Zimvwala, shepherds, leave Nkamba-Jerusalem even for a short time their absence is

immediately felt. The hymn calls repeatedly for their unity. They realise, of course, the importance of the outreach ministry of their spiritual chief to unite them with the outside world community of faith. They regarded the mountain city as the base of their unity and outreach ministry. The hymn indicates that their unity cannot be complete until it includes their neighbours and embraces the world as a whole. Whenever Diangienda goes away they feel like sheep without shepherd and yet they envisage the fulfilment of the messianic universalism that will eventually bring the outside world to the fold at Nkamba-Jerusalem.

Through their hymn singing they propagated their faith and faced persecution with courage:

Vo ku Ntandu tukwenda, ka diambu ko.	If we are sent to the Upper Congo, it is all the same to us.
Haleluya Mvulusi	Hallelujah, Saviour.
Tata unsonga zulu diaku.	Father, show me Thy heaven.
Nkumbu aku yina zituswa.	Thy name shall be honoured.
Haleluya Mvulusi.	Hallelujah, Saviour.
Vo kukanga batukanga, ka diambu ko.	If they come to capture us, it is all the same to us.
Haleluya Mvulusi.	Hallelujah, Saviour.
Dionso dionso bavanga, ka diambu ko.	Whatever they do, it is all the same to us.
Haleluya Mvulusi.	Hallelujah, Saviour.
Mamonsono batonta balembani.	Of all they have tried, nothing has succeeded.
Haleluya Mvulusi.	Hallelujah, Saviour. ⁸²

The Belgians found out that the arrest and

persecution, exile and oppression did not suppress the Kimbanguists for two reasons: their spirit of peaceful resistance and their strong conviction that being persecuted was equal to being faithful to the Gospel of non-violence that the prophet preached. Their ambition was to be rewarded the crown of martyrdom. Hence their prayer: "Tata Nzambi usonga zulu diako" (God the Father show us Thy heaven). Hymns such as this dispelled their fear, it motivated their spirit of determination to endure persecution.

This hymn must have been written during the time of the sweeping persecution and mass deportation that followed the prophet's arrest. It is clearly stated that all this did not discourage the faithful to identify with his life and work. When he and his 120 disciples were taken in chains to Thysville in the Upper Zaïre for trial, people (blacks and whites) stood along the road. The Kimbanguists sang hymns with the prisoners until they could no longer see them in the horizon.⁸³ They sang hymns of victory in the face of persecution, such as the following:

Ensangu za Yisu yasamuna	For spreading the Gospel
Izina yakangulwa	I was arrested
Kansi Nzambi osa	But God will make me win
kunsundisa	
Enkumbu'a Yisu yateleka	For talking about Jesus
Iyina yakangulwa	I was arrested
Kansi Yisu kunsundisa	But Jesus will make me win.
Enkumbu'a Yisu tuakuikila	For believing in Jesus
Iyina tua kangulwa	We were arrested
Kansi Nzambi osakutu	But God will make us win.
sundisa.	

Ensangu za Yisu tuasamuna
Yitua yendila ku ntandua
Nzadi
Kansi Nzambi osakutu
sundisa.

For spreading the Gospel
We were taken to the "Upper
River"
But God will make us win.

Enkumbu'a Yisu yakuikila
Idiau yavondelwa
Kansi Yisu osa kunsolola.

For believing in Jesus
I was killed
But Jesus will find me.⁸⁴

They all exalted the prophet of non-violence. For them it was undoubtedly a "triumphal entry".⁸⁵ This hymn reflects the spirit of the prisoners' triumphal march and the enthusiasm of their supporters with this reassuring message: "mamonsono batonta balembani" (all they have tried, nothing has succeeded.) It is an expression of tenacity and endurance of the Bakongo holding fast to the principle of non-violence until the victory is won.⁸⁶ In spite of the hardships of persecution, the Kimbanguists looked forward to the day of the victory of non-violence. So in order to cultivate this vision they continued to sing: "dionso, dionso bavanga, ka diambu ko." (Whatever they did it is all the same to us).

However, this capacity to endure had to be strengthened by the power beyond themselves. They believed it had to come from Jesus and their prophet of non-violence who suffered first bitter persecution even to martyrdom:

O Jésus mon Seigneur,
Rend-moi vainqueur dans
toutes ces guerres,

O Jesus my Lord.
Make me conqueror in all
these wars,

Délivre-moi de la terreur
Pour que j'aie la victoire
sur l'ennemi comme toi

Deliver me from the
terror
That I may have victory
over my enemy as you

Tu l'as vaicue.

have conquered.

Solo 1

Le Seigneur Jésus a été
persecuté, par les
ennemis de ce monde.

The Lord Jesus was
persecuted by the
enemies of this world.

Solo 2

Papa Simon a été persecuté... Papa Simon was
persecuted. ⁸⁷

This prayer-song depicts Jesus as the anchor of their faith and the source of their victory. They prayed for courage to follow closely the precepts of the prophet and the sermon on the Mount of Jesus who first preached the Gospel of non-violence, and yet became a victim of the violence of the evil man in this world. While Jesus is the anchor of their faith, Kimbangu is their hero who taught them how to use the weapon of non-violence and become victorious through the power of hymn singing.

HYMNS AS AN EXPRESSION OF THE OPPRESSED DEEP THOUGHTS

Nzambi do kwa ngeye ngizidi
Mu senzeka masumu mame wa
Mu mawonso mayavolele
Kwa ndoz'a Se mvumi lutidi.

Oh my God, I come to you
To show you my sins
All I have done,
In the presence of the
Father, in the past
years.

Solo 1

Tata Nzambi kwa Ngeye
ngizidi
Mu senzeka masumu mame wa

Kadi mono ya kutu koteswa
Baveledi kaka bekota yo.

God the Father, I come to
you
To show you my sins,

Because I am going to
enter
Only the pure in heart
enter there.

Solo 2

Mfumu Yisu kwa Ngeye
ngizidi,
Mu senzeka masumu mame wa.
Kadi Ngeye yi Mvuluzi va
nza
Wusonge nzila fueti diatila.

Lord Jesus, I come to you,
To show you my sins.
Because you are my
Saviour on earth
Show me the way where I
must walk.

Solo 3

Tata Mwanda kwa Ngeye
ngizidi,
Waloloka masumu mame wa
Kadi mono yisumiki va nza.
Kamuene wuna fueti vanga ko.

Holy Spirit, I come to
you,
Forgive my sins
Because I am a sinner
on earth.
I do not see what I should
do.⁸⁸

This is one of the Kimbanguist hymns composed during the annual spiritual retreat. It emphasises the purity of life of the individuals.⁸⁹ During the annual retreat the participant's thoughts, life and work are led in the presence of Nzambi. His whole being is open like a book for divine evaluation. The participants (Kimbanguists and non-Kimbanguists) claim, after the retreat, to have been touched by the grace of Mpeve through Kimbangu.⁹⁰ They go home with a new year resolution and determination to treasure this grace and follow closely the precepts of the prophet for the whole year. Each village has a small retreat centre where they go from time to time to keep their faith alive until another year of refuelling at the annual retreat.⁹¹

Among the Bakongo consecration or purification is a very important step before the worshipper comes before Nzambi. The Kikongo phrase "waloloka masumu" used here connotes purification or thorough ritual cleansing of

sin. In Kirundi and Swahili, the same word "masumu" (plur.) "isumu" (sing.) means "deadly poison" which needs an expert medicine man to purify the patient with a series of strong purgative medicine. The Kimbanguists believe that Mpeve, being the symbol of purifying fire, is an appropriate deity to address for the cleansing of masumu in the life of the worshipper.

They then appeal to Jesus and ask him the way to Tata Nzambi, the God of liberation. The request reflects Jesus' own proclamation: "I am the way and the truth and the life no one comes to the Father except through me."⁹² He leads them to the final step because he is the way to Tata Nzambi, the Supreme Being.

Since Mpeve has cleansed all masumu and now Jesus shows the way to Nzambi, the worshipper is then ready to enter and stand in the presence of the "holy things" of Nzambi with the required pure heart. It should be noted, however, that a Mukongo does not approach Him with a list of demands. Jesus being the mediator, takes all the cases before Tata Nzambi. The Kongo system of hierarchy is applied here. After going through the required process of purification, the believer stands in the "holy place" just to report his readiness because "baveledi kaka bekota yo." (only the pure in heart enter there). Nzambi is too great to be bothered with many man's daily demands: "C'est la plupart du temps par Nzambi, ou par un envoyé de Nzambi, tout a organisé,

Nzambi, la source et l'origine à qui l'on doit tout, mais à qui on ne demand jamais rien, qu'on n'explique jamais, car c'est Nzambi."93

In this hierarchy Kimbangu plays an important mediatorial role. The faithful venerate his grave and call on him for help through his ancestral act of intercession.

Jésus, Seigneur de ma vie,
je viens à toi.
Donne-moi la victoire sur
le mal de ce monde.
Mon âme est entourée par
l'ennemi sur la terre.
Viens, approche Toi de mon
âme (ma vie)

Jesus, Lord of my life,
I come to you.
Give me victory over the
evil in this world.
My soul is surrounded by
the enemy on earth.
Come, draw near my soul
(life)

Refrain

Lutte par elle, donne-lui
la victoire;
En Toi seul est le refuge
de mon âme.
J'ai l'espoir que Toi, Tu
me donneras la victoire;
Par le prophète que Tu
nous as envoyé.

Fight for her, give him
victory;
In you alone there is
refuge of my soul.
I have hope that you will
give me victory;
Through the prophet you
sent us.

Papa Simon, je t'appelle
aide-moi,
Dans les difficultés sur
la terre aid moi donc!
L'ennemi est puissant sur
la terre.
Toi mon protecteur dans les
tentations sur terre.

Father Simon, I call you
help me,
In difficulties on earth
help me!
The enemy is powerful on
earth.
You my protector in
temptations on earth.

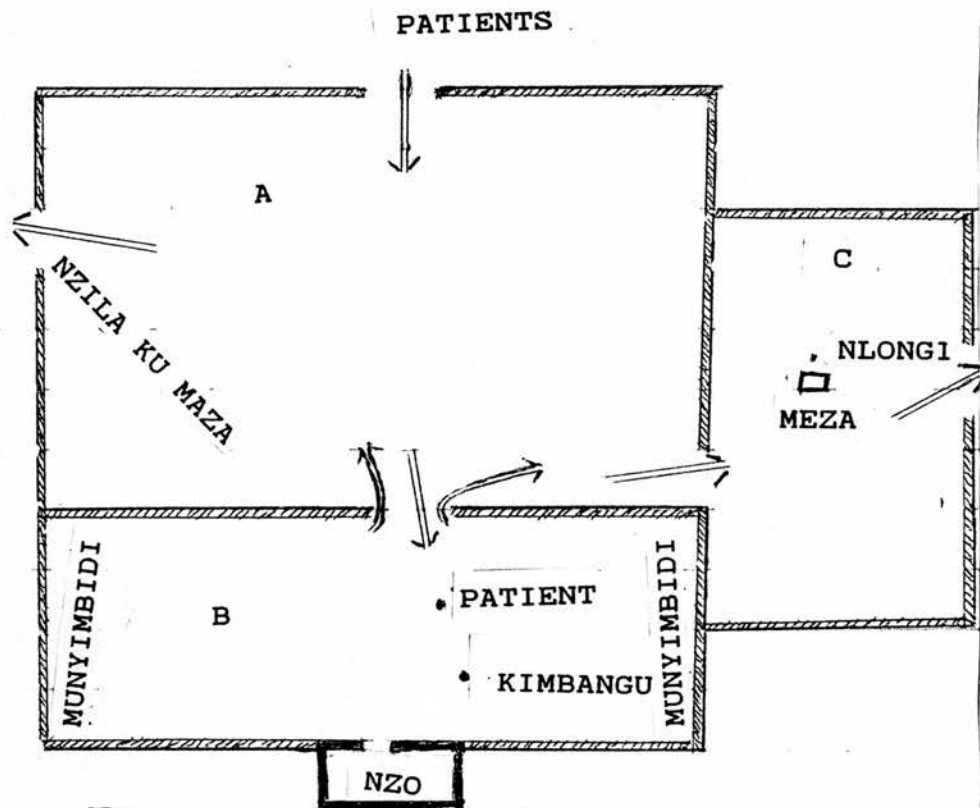
Dieu le Saint Esprit, viens,
entre, règne dans
mon coeur.
Tes lois sont toutes écrites
dans mon coeur;
Par ton amour, que je sois
vainqueur!

God the Holy Spirit,
come, enter, reign in
my heart.
Your laws are all written
in my heart;
It is by your love that I
could be victorious!94

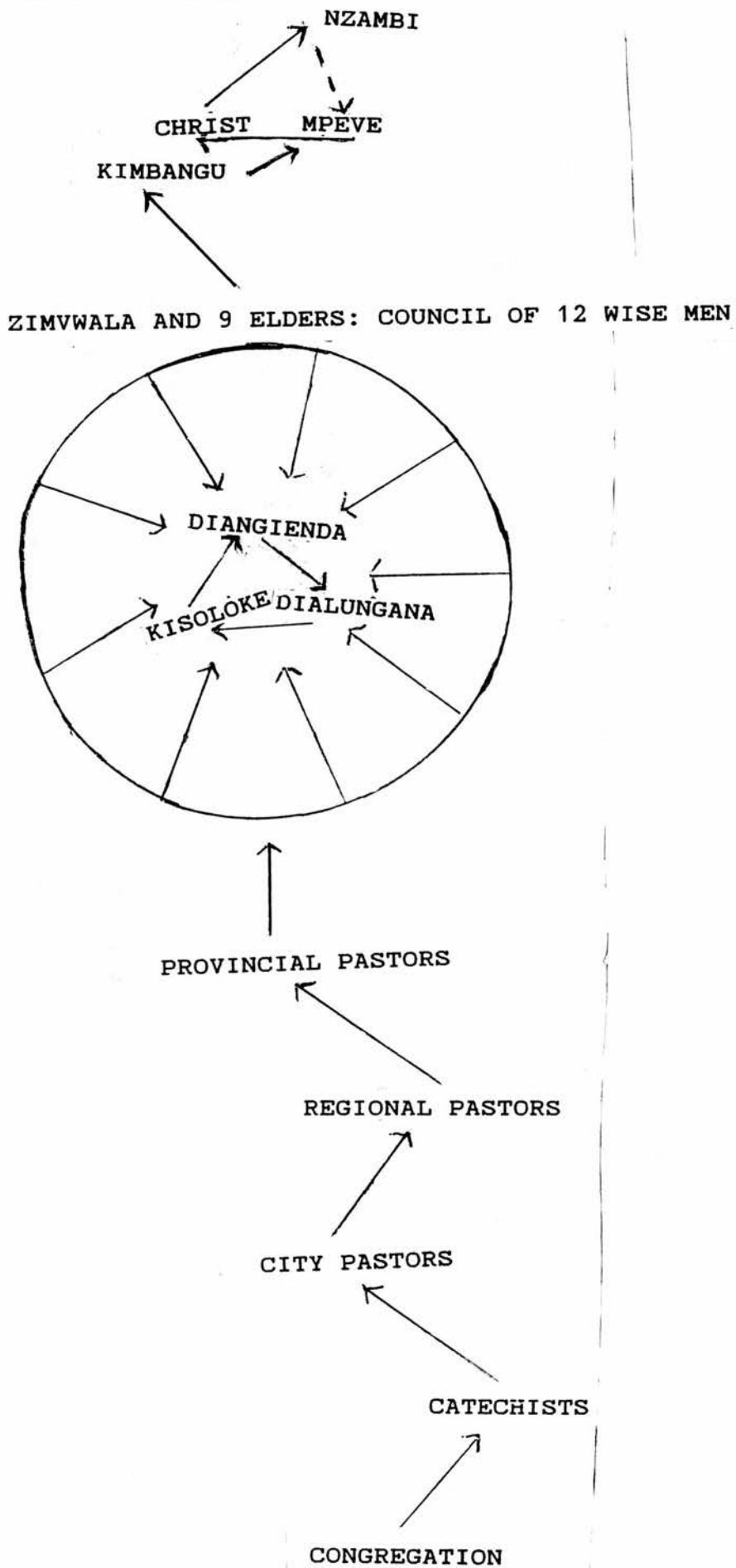
The hymn depicts Jesus as the only refuge of the oppressed and the Lord of life. His role is to give

believers victory. The victory is realised through the Spirit whose function is to energise their efforts in keeping divine laws. He is the inner heart-dweller. The Kimbanguists do not pray to Tata Simon. They rather regard him as their ancestor-mediator who ensures their protection by means of intercession. In the tradition of the Bakongo, the line of communication with Nzambi goes through the hierarchy of the important members of the community up to the patriarch of the society who has access to the source of the supernatural. He represents the needs of his people and interprets their case before an ancestor in the spirit world.⁹⁵ Diangienda says that Tata Simon is one of the 24 heavenly elders whose permanent duty is daily intercession: "Il n'y a rien de anormal et scandaleux à cela... il ressort clearement que Simon Kimbangu est celui-même, qui appuie auprès du Christ, nos prières afin que le Seigneur puisse y donner suite le plus rapidement possible."⁹⁶ The following diagram shows the Kimbanguist hierarchy (page 250). The role of the prophet, as conciliator and intercessor, includes leading the faithful pilgrims to the land of purity (see the prophet-founder page 251).

KIMBANGU'S LUMPANGU



KIMBANGUIST'S HIERARCHICAL STRUCTURE



MALABARI



FOOTNOTES TO CHAPTER 7

1. ANDERSSON, E. Messianic Popular Movements in the Lower Congo: Studia Ethnographica Upsaliensia 14, 1958. Uppsala. 285.
2. Zakama means "to shake" while standing still but tuntuka means wild shaking that involves rushing to climb trees as in the style of the old practice of banganga. Ibid. 170.
3. JANZEN, J. M. The Tradition of Renewal in Kongo Religion. In African Religions: A Symposium, ed. N. S. Booth, 1977. New York. 109.
4. PHILIPPART, L. Notes sur le Kimbanguisme. Africanae Fraternalis Ephemerides Romanae, le 2 avril 1933. Rome. 102.
5. The prophets whom Kimbangu directly commissioned occupied an important place in kimbanguist hierarchy. People regarded them as prophets of the first category, only second to Kimbangu himself. Ibid.
6. Ibid. 103.
7. Ibid.
8. BERTSCHE, J. Kimbanguism: a Challenge to Missions Stewardship. Congo Mission News, 1965. 209. Some sizeable gifts began to find their way to the new prophet at Nkamba-Jerusalem and the number of his followers increased every day.
9. HEINTZE-FLAD, W. L'Eglise Kimbanguiste: une église qui chante et prie (Les "chants captés" Kimbanguistes, expression authentique de la foi de l'Afrique), 1978. Leiden. 8.
10. GRAHAM, R. Under Seven Congo Kings, 1931. London. 184.
11. Ibid. 104. L. Philippart thinks that thunder storms also stimulated the prophets for he says that this excitement is often felt during dry season of rain and thunder storms and lightning. How true this theory is, is open to question. It is hard to explain scientifically religious phenomena of divine inspiration.
12. Ibid.

13. CHAMBERS, E.; HAFNER, K.; HETHERINGTON, J. The 50th Anniversary of Kimbanguism, 1971. Kinshasa. 13.
14. JANZEN, J. M. op. cit. 110. On one occasion during the pilgrimage celebration, a man suddenly trembled and shook violently. He then, by fear, rushed out through the crowd from the sacred place, but he was brought back. People were told that the man had been seized by the prophet's spirit for getting near the holy mausoleum with sins. In the same afternoon, a woman was seized in the similar manner. But her seizure was interpreted as a sign of being blessed by the prophet probably because she did not panic and try to escape like the man who had the same experience before.
15. Ibid.
16. ANDERSSON, E. op. cit. 170-171.
17. PHILIPPART, L. op. cit. 103.
18. RAYMAEKERS, P. Histoire de Simon Kimbangu, prophète d'après les écrivains Nfinangani et Nzungu. Archives de Sociologie des Religions, le 31 juin 1971. 37. His remaining four prophets (among the first prophets) were Pierre Ndongi, Jean Mukoko, Mikala Mandobe and Telezi Mbonga.
19. JANZEN, J. M. op. cit. 109.
20. ANDERSSON, E. op. cit. 59.
21. RAYMAEKERS, P. op. cit. 40.
22. John 14:12.
23. ANDERSSON, E. op. cit. 279. The hymn has 8 more verses.
24. CHOME, J. La passion de Simon Kimbangu 1921-1951, 1959. 2^e édition. Bruxelles. 13. J. Chomé points out some cases that the prophet healed effectively. He maintains that what the black prophet did is being done in Europe without such opposition. Ibid. 14.

The critics doubt the validity of faith-healing mainly because it cannot be proved scientifically. J. B. Mwaka observes that scientific technology is developed on different

principles from traditional understanding of cause and effect in relation to the supernatural. He argues: "Européens voient l'intervention des causes secondes dans la production des effets d'action de Dieu, tandis que chez les Congolais, Dieu est la cause directe de toutes choses à l'exclusion des causes intermédiaires... Il intervient indirectement dans tous les actes qui remplissent sa journée sans égard à leur moralité... Lorsque le muntu a un mahleur, il soit que c'est Dieu qui la voulu ainsi, et que si Dieu le veut bien, il peut lui donner le bonheur." MWAKA, J. B. Le Kimbanguisme en tant que mouvement prépolitique chez les Kongo. Problèmes Sociaux Congolais, mai-juin 1971. (Lumumbashi) 92 (93). 13.

25. JANZEN, J. M. The Quest for Therapy in Lower Zaïre: Comparative Studies of Health Systems and Medical Care, 1978. Berkeley. 194.
26. Ibid. 193.
27. Ibid. 194.
28. Ibid. 8.
29. Ibid. 229.
30. DOPAMU, A. Health and Healing Within the Traditional African Religious Context. Orita: Ibadan Journal of Religious Studies, December 1985. Ibadan K. 67. He goes on to say that religious and medical world of the Africans cannot be departmentalised. The three usually have a common transcendental point of reference that cannot be broken down and logically analysed. He adds, "All the three can be seen as cluster of socially determined attitudes of behaviour pattern, polarising in this direction of the supernatural." Ibid. 14.
31. IRVINE, C. The Birth of the Kimbanguist Movement in the Bas Zaïre 1921. Journal of Religion in African, 1974. Vol. 6. 67.
32. Ibid. C. op. cit. 37-38. On April 24, 1921, "Dr. Ostrom examined NSONA, a church member, who begged to be taken by train to Simon Kimbangu to be prayed for. The doctor's written report showed that NSONA was a cripple, who could not straighten out her arms and hands or her feet, her neck was stiff and showed a deep

line as if it has been tied with string; and that she was enable to stand on her feet." Nsona's mother told Mrs. Fredickson that the healing was not complete because of her little faith, by trying to hold her daughter when she started to walk. The prophet-healer told them to go home and come back another day for a complete healing.

33. JANZEN, J. M. op. cit. 1978. 45-46.
34. BOKA, S., RAYMAEKERS, P. Notes et documents: 250 chants de l'Eglise de Jésus-Christ sur la Terre par le Prophète Simon Kimbangu: Première série: 85 chants de Nsambu André. Institut de Recherches Economiques et Sociales (I.R.E.S.), septembre 1960. Léopoldville.
35. ANDERSSON, E. op. cit. 167.
36. CHAMBERS, E.; HAFNER, K.; HETHERINGTON, J. op. cit. 13.
37. HEINTZE-FLAD, W. op. cit. 4.
38. LUZOLO, P. Kimbanguist Hymns. Kinshasa: The Department of Music of the E.J.C.S.K. Headquarters. Translated by P. A. Louzolo.
39. ANDERSSON, E. op. cit. 54. Those who were not seriously sick went left side door of the part A. and took nzila ku maza (the way to water) of the Pool Bethesda for purification. But those who had serious diseases went through the right side door to part C. where they met nlongi (teacher) who gave them further instruction. The nlongi asked the patient: "Nga wavuluswe? (Have you been saved). If they answered "yes", he encouraged them: "Sia mamu Yesu Klisto" (Hold fast to Jesus Christ). But he admonished those whose answer was "no": "Vilula diala, lekila Yesu Klisto munuyandi uno kuvuluza" (change your mind, believe in Jesus Christ and he will save you.)
40. Ibid.
41. IRVINE, C. op. cit. 67. Faith and confession preceded healing and raising of the dead. Kimbangu tried but could not raise three children from the dead because of people's lack of faith: a child of Lukengo, a child of Mafuta, and a child of Kitunda. The prophet acknowledged failure each time he attempted to

raise the dead child. RAYMAEKERS, P. op. cit. 24-25.

A woman from Brazzaville had to confess all her sins and prayed for more faith after the prophet failed three times to heal her. For the fourth time, he took her hand and said, "Go for your faith has healed you." Ibid. 31.

42. Ibid. 26.
43. Ibid. 30
44. Ibid. 27.
45. Ibid.
46. Ibid. 24-25.
47. Mat. 5:44-45.
48. CHAMBERS, E.; HAFNER, K.; HETHERINGTON, J. op. cit. 29.
49. SINDA, M. Le Messianisme Congolais et ses incidences politiques: Kimbanguisme, Matsouanisme, autre mouvements, 1972. Paris. 249.
50. Ibid. Lari people are one of the Bakongo ethnic groups in Congo Brazzaville.
51. Ibid. 248. The analysis of the word muntu is based on Kirundi, one of Bantu languages.
52. Ibid.
53. Ibid. 248-249.
54. CHOFFAT, F. Notes sur le " Kimbanguisme". Cahiers de la Réconciliation. 1966. (Paris Movement International de la Réconciliation), 1966. 5-6 (1-52). 15. cf. BALENDIER, G. Sociology Actuelle de l'Afrique noire passim. 477. F. Choffat holds that Gandhi's influence would explain the reason behind some political parties in Zaïre, before independence, which adopted the principle of non-violence, as in the case of ABAKO.
55. Kimbanguisme. L'Essor: Numéro rédigé par la branche romande de la Réconciliation 61^e année. (Editorial), le 29 septembre 1966. (13) Genève. 2.

56. COPLEY, A. Gandhi Against the Tide, 1987. Oxford. 51. After some unsuccessful attempts to unite the South African Indians behind the principle of non-violence, Gandhi went to try it in India, where it worked but with some difficulties. His high caste and adherence to sanatana Hinduism and limited charisma hardly convinced the Muslims and the low caste people that he stood for their cause. So he had to resort often to the power of hunger strike (fasting) in support of his satyagraha. Ibid. 77.
57. CHOFFAT, F. op. cit. 14.
58. DIANGIENDA, K. J. Essence de la théologie Kimbanguiste, le 12 octobre 1977. Kinshasa. 23.
59. HEINTZE-FLAD, W. op. cit. 19-20.
60. Ibid. 11.
61. DECAPMAEKER, R. P. Le Kimbanguisme. Devant les sectes non-Chrétiennes (rapports et compte rendu de la 31^e semaine de missiologie), 1961. éd. du museum Lersianum. Louvain. 56.
62. CHOME, J. op. cit. 98.
63. RAYMAEKERS, P. L'Eglise de Jésus-Crhist sur la Terre par le Prophète Simon Kimbangu: Contribution à l'étude des mouvements messianiques dans le Bas-Kongo. Zaire, 1959. (Bruxelles) 13 (7). 681. In his speech of 24 December, 1959 Kasa-Vubu identified ABAKO with Kimbanguism in seeking the restoration of the Great Kingdom of the Bakongo. "... Le mouvement ABAKO était ethnique et culturel... Et comme le kimbanguisme, l'A.B.A.K.O. se présenta peu après comme un mouvement de revendication des libertés fondamentales, en réclamant l'indépendance immédiate sur une base ethnique, l'on songea aussi à ressusciter l'ancien Royaume du Kongo." MWAKA, J. B. op. cit. 35.
64. Ibid.
65. SINDA, M. op. cit. 133.
66. ANDERSSON, E. op. cit. 280. the hymn has 5 more verses

67. PETILLON, M. L. Lettres du Gouverneur Général du Congo Belge. Archives des Sciences Sociales des Religions, le 6 décembre 1957. no 20/39.055. Léopoldville. 157.
68. M. L. Pétillon writes: "Des plus en plus, et à tous les échelons nous devons accepter le dialogue, voire provoquer la controverse et en arriver à discuter en commun, sur un pied d'égalité les mesures que nous avons prises et les réformes que nous envisageons." Ibid.
69. ASCH, S. L'Eglise du Prophète Kimbangu: de ses origines à son rôle actuel au Zaïre (1921-1981). 1983. Paris. 109.
70. Ibid. 164.
71. SHOME, J. op. cit. 99.
72. MANDIANGU. Kimbanguist Hymns. ut sup.
73. CHAMBERS, E.; HAFNER, K.; HETHERINGTON, J. op. cit. 16.
74. Ibid. 15.
75. AXELSON, S. Culture Confrontation in the Lower Congo: From the Old Congo Kingdom to the Congo Independent State with Special Reference to the Swedish Missionaries in the 1880's and 1890's. 1970. FalkÖping. 254. The chicotte was a whip made from row hippopotamus skin, twisted like screw to give it razor sharp edges. The normal strokes of chicotte were 8 on man's naked buttocks. "After only a couple of strokes of the chicotte on naked skin, blood begins to seep from the wound. Twenty-five strokes can leave a permanent mark, and between twenty-five to thirty strokes, can lead to unconsciousness."
76. DIANGIENDA, K. J. op. cit. 7.
77. CHOME, J. op. cit. 99. J. Chomé points out that, "Il faut que le monde apprenne à connaître ce Simon Kimbangu à qui le Congo indépendant élèvera une statue sur une de plus belles places de Léopoldville."
78. KING, M. L. Strength to Love, 1986. Glasgow. 151.
79. Ibid. 154.

80. HEINTZE-FLAD, W. op. cit. 23.
81. TURNER, H. W. African Independent Churches and Economic Development. In Religious Values and Development, ed. K. P. Jameson and C. K. Wilbur, 1980. 531.
82. ANDERSSON, E. op. cit. 279.
83. CHOME, J. op. cit. 52.
84. NSAMBU, A. Kimbanguist Hymns. ut sup.
85. CHOME, J. op. cit. 52. It was not only the Blacks who came to witness the "triumphal entry" of the black prophet. J. Chomé says that the Whites, "sont eux-même bouleversés par la ferveur de cette foule par la grandeur de cette scène." Ibid. 53.
86. KING, M. L. op. cit. 54-55. M. L. King's words echo the Bakongo spirit. He told the white Americans: "We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with soul force... be ye assured that we will wear you down by our capacity to suffer. One day we shall win you in process, and our victory will be a double victory."
87. HEINTZE-FLAD, W. op. cit. 17.
88. Ibid. 54.
89. ASCH, S. op. cit. 144.
90. Ibid. There are two versions of the hymn: one of individuals, the other of community as a whole. See also page 26.
91. ASCH, S. L'église du prophète Kimbangu: de ses origines à son rôle actuel au Zaïre (1921-1981), 1983. Paris. 144.
92. John 14:16.
93. SORET, M. Les Congo: nord-occidentaux monographies ethnologiques Africaines publiées sur le patronage de l'Institut I. A., 1959. Paris. 91.
94. HEINTZE-FLAD, W. op. cit. 45.

- 95. SORET, M. op. cit. 91.
- 96. DIANGIENDA, K. J. op. cit. 7.

CHAPTER 8

KIMBANGUIST PILGRIMAGE TO NKAMBA-JERUSALEM:

THE PLACE OF PURITY

The Kimbanguist pilgrims to Nkamba-Jerusalem look up to Kimbangu as their permanent representative in the heavenly Jerusalem. He is the patriarch who restored their prestige of and gave them hope for a new future.

The preceding chapter deals with the success of the prophet's mission. In this chapter we shall continue to analyse hymns and prayer-songs of the Prophet Movement in developing the theme of Kimbanguist pilgrimage and eschatological hope. The chapter is concerned with how this success makes the faithful believe that the prophet-conciliator will participate in the establishment of the ideal kingdom in the paradisiacal land which is characterised by four main points: the city of hope, the capital city of the eschatological kingdom, the place of restored security and purity, the home of the Lord of the "holy land".

NKAMBA-JERUSALEM: THE MOUNTAIN CITY OF HOPE

AND HOME OF MAMA-MWILU

Dans la cité sainte
Auprès du Seigneur Jésus!
Laissez les péchés
Le Seigneur t'appelle.

Amis, allons,

In the holy city
Near the Lord Jesus!
Leave sins behind
The Lord calls you.

Friends, let us go,

Allons voir la gloire;
Laissez les péchés
Certes, la porte est
ouverte.

Dans la cité sainte
Auprès de Mama-Mwilu!
Elle sainte (pure)
Toi, elle t'appelle.

Dans la cité sainte
Auprès du Papa Simon,
Il est saint (pur)
Toi, il t'appelle.

Dans la cité sainte
Auprès de trois guides
(mwala)
Ils sont saints (purs)
Toi, ils t'appellent.

Dans la cité de la gloire
Après du Seigneur Jésus
C'est Lui le Saint
Toi, il t'appelle.

Let us go to see the
glory;
Leave sins behind
For sure the door is
open.

In the holy city
Near Mama-mwilu!
She is holy
You, she calls you.

In the holy city
Near Papa Simon,
He is holy
You, he calls you.

In the holy city
Near the three guides
(Zimvwala)
They are holy
You, they call you.

In the city of glory
Near the Lord Jesus
He is the holy One,¹
You, he calls you.¹

The hymn suggests that the "sacredness" of the mountain city depends on the presence of Nzambi or His agents. It depicts Mama-Mwilu, Papa Simon and Zimvwala as "holy" and so is the city they represent. Christ, the holy One of course, represents the heavenly city (the city of glory). The faithful invite pilgrims to confess sins in preparation to go to the "holy city", which does not tolerate sin, and behold the glory of the Lord with pure hearts. The earthly city is similar to the heavenly one. They are both "holy" and the abode of the saints. However, the experience of the glory of the former is just a foretaste of the glory of that which is yet to be revealed in the latter, the eschatological city and true dwelling-place of the holy One.

This eschatological hymn gives Mama-Mwilu (the prophet's wife) the first place among the agents of Nzambi in the "holy city". It is a recognition of her leadership, which has been overlooked by many scholars who have written much about Kimbanguism and the prophet-founder. They have neglected the fact that she was in charge of the Kimbanguist movement in its 38 years of spiritual exodus. Her leadership was most welcome in the matrilineal society of the Bakongo. It reflected the role of Mani Kongo's female co-chief who was known as nzimbu mpungu at Mbanza Kongo dia wene of the 16th and 17th centuries.²

In spite of a military presence at Nkamba-Jerusalem and martial law in the attempt to stop the multitude of pilgrims, the faithful Kimbanguists could not forget their "holy mountain". In their exile they remembered its "sacred soil" and were thirsty for its "holy water". For them it became a matter of life and death. Those who survived at home decided to join their leaders and brothers in exile en masse, unless the colonial authority met their simple demand of free access to their "holy mountain".³ This ultimatum is clear evidence that although the prophet lived in a small cell at Sendwe prison for the rest of his life, the Mpeve which they invoked, "O Mpeve, wiza" was free and active through the leadership of his wife, Mama-Mwilu.

Papa Simon was the prophet-founder, his active

leadership lasted only five short months. But Mama-Mwilu became the mother-leader of Kimbanguism for 38 long difficult years of its clandestine activities. In the absence of the prophet-founder she maintained, through her capable leadership, the representation of the mountain city. The faithful, including those in exile, never stopped making pilgrimage to the "holy place". They would ask permission from the military authority, who guarded them, to travel to a nearby village. In secret they would arrange to meet Mama-Mwilu at night (see a plate and a map page 292). Before sunrise, they would leave the mountain of theophany with renewed hope of entering into the gate of that eschatological city near the holy One.⁴ She ordained ministers and taught pilgrims some method of prayer and confession. They lay on their stomachs with arms stretched on the sides. This method of prayer reflects Lembo cult invocation of Nzambi Mpungu:

Bow down,
That God may pass
On the back as on the stomach,
The face as on the stomach.⁵

It is no secret that the colonial and missionary authorities were aware of the efforts of the Kimbanguists, which the above hymn indicates, to spread their faith. The hymn invites pilgrims to come to the city of the saints and have a foretaste of the eschatological joy: "Allons voir la gloire". The Kimbanguists considered the capable leadership of Mama-

Mwilu as a restoration of the socio-political prestige of their Great Kingdom. Kimbanguism not only survived the persecution, it also grew and spread all over Zaïre and in the neighbouring countries. Thus Kimbanguism covered a larger territory than the Empire of Afonso I. S. Asch calls their method of propagating Kimbanguism: "le noyau irréductible du Bantu" around the mother-leader at Nkamba-Jerusalem, who maintained the contact with all the faithful Kimbanguists in the three colonies (Belgian Congo, Angola and Congo Brazzaville).⁶

Another factor which helped the unity and spreading of the Prophet Movement was their "secret machine" of communication they invented. This included a secret alphabet called Kidouma, incomprehensible to the non initiated.⁷

Beyond the darkness of the persecution, the Kimbanguists saw the light of hope to the open door of the glorious city, the home of the holy One, as the above hymn suggests. They always think that tomorrow is better than today for it takes them closer to the paradisiacal age, "near the Lord Jesus!". These characteristics are the roots of their eschatological hope, which they read in the pages of the Israel's history of oppression and redemption, destruction and restoration.⁸

Judeo-Christian religions developed from the same religious concept of struggle and hope. They centre on

the expectation of paradisiacal glory.⁹ The faithful Kimbanguists understand this eschatological hope of renewal and restoration in their cosmological concept of the wheel of renewal of all life. Riding on the wings of this wheel that restores life, they hope to go through the open gate of the spirit world to the glorious city, in the land of Nzambi, where man's oppressive system and his claim of space and time will not follow them or impair their joy in the land of eternity. The following prayer-song confirms this concept of going home to be united with Nzambi:

Nzambi i nyadi mwawonsono
Ngolo zandi se kesonga
Kwa wantu awonsono.
/:Ntinu, ntinu diadi aka

E Nzambi yakwele mvu:/

E vangu yawantu yitimbulwa

Wantu asiona sadisanga

E kuma wau bo nzolele.

Nzambi i ntu mwawonsono
Nengwa yo wantu se yo mbami
Kadi Nzambi i nsambudi.

Makani wawantu se vempula

Ngolo zandi se tundaka

Yakwa yele aka mvu.

Nzambi i nkundi awonso
Konso ndinona kwikilaka

E yandi kayikama.

God rules everywhere.
He shall show His power
To all men.
/:King, King Who hath
always been,
O God of eternity:/

May the human yoke be
thrown off,
Persecuted persons
be helped.
Therefore I now desire
this.

God is the Lord of all,
Woman, man and child,
For God is He Who blesses.

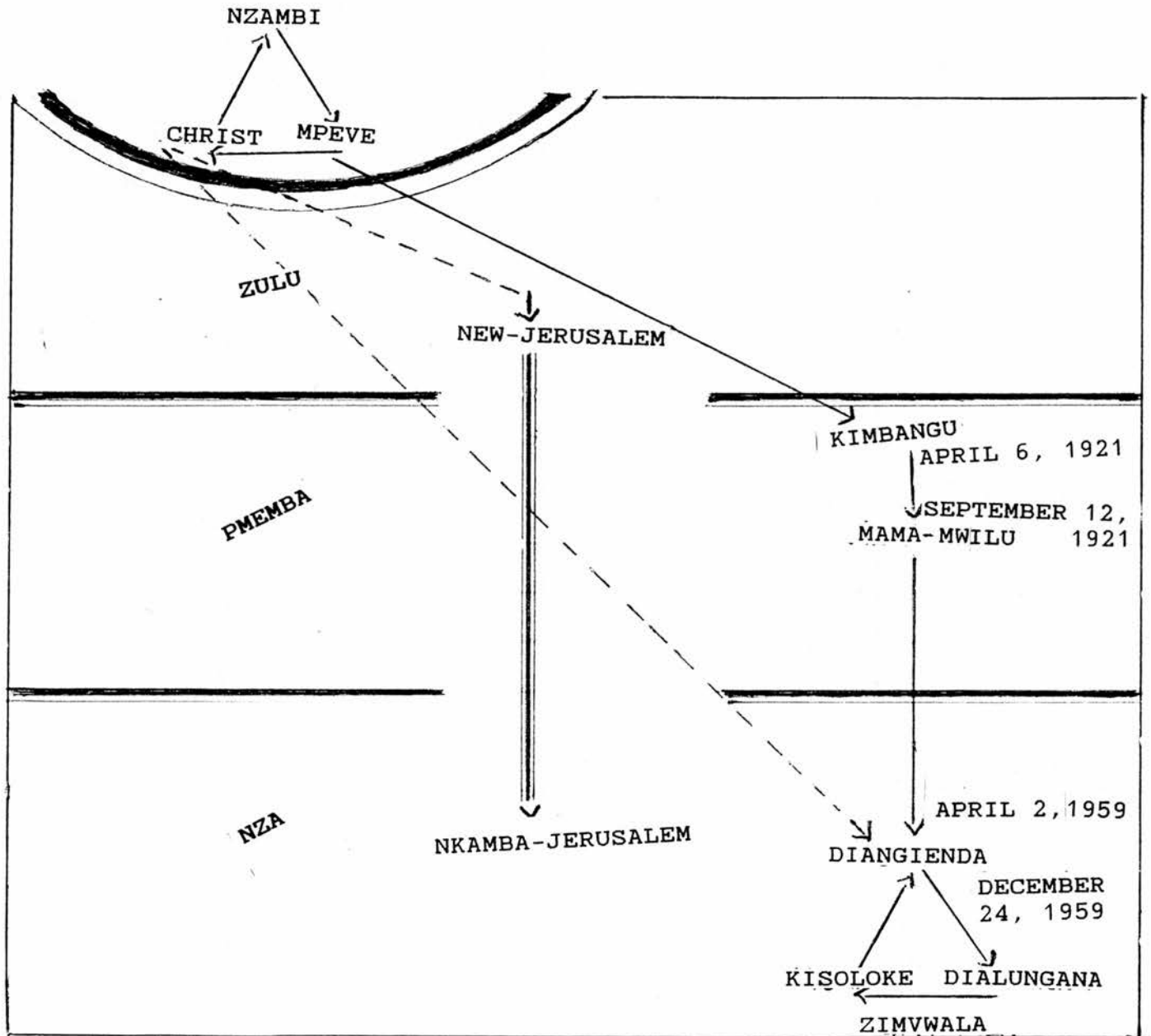
The council of men
shall vanish,
Their strength shall
find an end,
For it belongs only to
time.

God is the Friend of all.
Everyone who is faithful
to Him
Shall be united with
Him.¹⁰

The eschatological symbols of hope, which are

reflected in many of Kimbanguist hymns and prayer-songs, bring together the earthly city (Nkamba-Jerusalem) and heavenly city (the glorious New Jerusalem). In New Jerusalem, the city of the holy One, man's oppressive regime will be replaced by theocratic kingdom of justice. The blissful spirit world will replace the imperfect world. This hope takes them beyond space and time to the infinite land of eternity. With this understanding, Nkamba-Jerusalem for the Kimbanguists is "en quelque sorte le point de rencontre l'Eglise combattante ici-bas et l'Eglise triomphante dans les cieux,"¹¹ as the following diagram indicates (page 268)

NKAMBA JERUSALEM: A PLACE OF RENDEZVOUS



It should be noted, therefore, that the hymn (on page 261 f.) about the saints in the "holy city" was composed in 1975. Mama-Mwilu and Papa Simon were no longer in this world. However, it includes them among the representatives of the three realms at Nkamba-Jerusalem: Mama-Mwilu and Papa Simon from mpemba (spirit world), Zimvwala from nza (this world), Jesus from zulu (heaven). The Kimbanguists understand Christ's priesthood in the context of this ancestral representation. They do not doubt what the writer of Hebrews says about Christ's permanent priesthood, representation and intercession in the true sanctuary.¹² In their mind the doctrine of Christ's mediatorial role echoes their own traditional religious concept of ancestral representation in mpemba (spirit world). For them Kimbangu is not dead, his Mpeve still presents their needs before Nzambi:

Tata Simon kafwidi ko;
Disu dimosi dyazima
Dimosi dyateemuna.

Tata Simon is not dead;
One eye is closed,
One wide open.¹³

Although, Mama-Mwilu's leadership of Kimbanguism is not recognised in the circle of scholars, the Kimbanguists will always remember that she heroically led the Prophet Movement through the rough road of religious self-indentification and socio-political awareness. She died on April 27, 1959, just a few months before the recognition of her Prophet Movement and the country's independence. The Kimbanguist Church is now

led by her three sons, Zimvwala. One of them, Dialungana, is the custodian of the mountain city "holy things". His role of the maintenance of the prophet's mausoleum reflects the ancestral graves custodianship of the Mani Kongo at Mbanza Kongo (see page 293). ¹⁴

In the thought of the Bakongo, therefore, a mountain that is honoured with such a representation becomes the abode of Nzambi, the gate of Paradise and highway to mpemba. Nzambi claims its peak as His dwelling-place. ¹⁵ So the hymn suggests that the holy One issues an invitation from the mountain city to all pilgrims to join Him, and the final invitation is in the glorious heavenly city. Thus in Him the three realms come together: zulu, nza and mpemba as the above diagram indicates (see page 268).

THE REALISED ESCHATOLOGICAL PARADISE
OF THE GREAT KINGDOM OF THE BAKONGO

If the King of the Americans comes
To restore the King,
The chiefs of this world shall pass away.

If the King of the Americans comes
The troubles of this world shall pass away.

If the King of the Americans comes
The King of the blacks will return. ¹⁶

The hymn gives the impression that the king of the Americans is a descendent of the ancestors of the Bakongo who were taken as slaves in America. W. MacGaffey believes that when a Kimbanguist sings the

hymn, he is not thinking of the historical slave trade, but rather a mystical one, in which the exploiter took away the wealth of the country: rubber, ivory and mineral resources. He identifies this robbery with the mystical soul of the Bakongo taken away to mputu (another world) by witchcraft. He blames the white man for the political domination, socio-religious denigration and economic exploitation as one of their songs suggests:¹⁷

Nous fûmes véritablement	We were truly men,
des hommes,	
Si nos magies n'étaient pas	If our magics were not
détruites,	destroyed,
Nous aurions le pas fier,	We would walk with
	dignity,
Mais le Blanc est venu	But the white man has come
Et périrent tous nos	And ruined all our
espoirs.	hope. ¹⁸

The labour recruitment of the 19th century made the Bakongo miserable refugees in their own country. Many fled north across the Zaire River into the hilly border area. "Many who did not flee died on the projects."¹⁹ Others left their hilltop villages where tsetse and mosquitoes were less numerous. They settled in valley forests in the attempt to escape the labour recruitment and agents of the colonial authority, but endemic diseases ravaged their new villages. The population, instead of growing, is estimated to have dropped to half of the likely 15th century figure and it did not start to grow again until 1930.²⁰

It is in such a situation that Kimbanguism emerged

with its hymns of eschatological hope. The return of the king of the Americans will mark the year of the ancestors' grace, who will return what belonged to the Bakongo: dignity and respect, cultural prestige and material wealth that the white man robbed them to enrich himself. When that happens the king of the Americans will set up factories in the land and teach the modern technology. In this respect the eschatology of the Bakongo is not of distant future, but it is rather a realised eschatology. After all the other world, where their future lies, is believed to be just over the hill. Even though one needs an aeroplane to get there and bring it back with the earlier glory of Mbanza Kongo dia ntotele, in which the Great Kingdom of the Bakongo will be restored.²¹ The ancestors will have the honour of presiding at the inauguration of the king of the Blacks. He will pave the way of the futuristic eschatological kingdom of justice, which often appears in legends, myths, and prophecies as a theocratic kingdom of the eternal holy city. In their futuristic eschatology they expect the heavenly kingdom to be established in the land of their ancestors. The important agent in the kingdom, of course, will be Kimbangu. A correspondent of one of the nationalist newspapers wrote, just before independence in early 1960, that his compatriots should not give up the struggle, because he had seen, in a dream, Simon Kimbangu and the King of the Americans

enthroning the King of the Bakongo.²² The role that Simon Kimbangu is supposed to play is the same as that of nsaku ne vunda or mani vunda, who in the tradition of the king's enthronement, had more power than the king himself. He was referred to as the Lord of the land" and the "patriarch of the king" or the "ancestor of the king".²³ The faithful believe that Nzambi appeared to Kimbangu and gave him this role under musenda, the patriarchal village tree (cf. Gen. 12:6-7).²⁴

The concept of eschatology among the Bakongo is an eschatology of hope of the restoration of man's cosmos to its primordial perfect form and condition. As the song, on page 266, suggests socio-religious and political renewal is fundamentally an available traditional option to reform or even abandon obsolete symbols of a system that no longer serve the community.²⁵

However, although the Bakongo have many myths about Nzambi being the Lord of creation, the account of their history seems to start from the golden age of the establishment of their Great Kingdom. They refer to the legend which is often used for genealogical purposes in the defence of clan land. It states that all the Bakongo are descendants of the twelve female ancestors, who accompanied their first king and founder of Mbanza Kongo.²⁶ The eschatological hope of the Bakongo goes backwards and it deals with revitalisation of the

religion of their fathers as an institution of the renewal of the cosmos.²⁷ This raises the question whether this is an eschatology in the true sense of the word.

J. S. Mbiti holds the view that a typical African eschatology looks backwards to the past events and sees no "end" of the world.²⁸ Every society has its own myths, but those of cataclysms are world wide spread. However, Africans have few such myths of a catastrophic "end" of the past or creation of a future new world,²⁹ perhaps because the function of their myths is to inform man about his life in relation to the created cosmos which, according to Bantu cosmology, is basically cyclical. Nzambi recreates the cosmos of the Bakongo to allow the continuity of life through death and rebirth (in spirit), which goes along with cyclical patterns of seasons.

Mythico-religious accounts that we find in some religions about cosmos cataclysms assert that "recreation of the world and regeneration of humanity was necessary. So the past and the future ends of the world are both incorporated in the 'mythico-ritual' system of the New Year festival."³⁰ So the world of the Israelites, Christians, Muslims or the culture of any people, "cannot completely disregard the cyclical patterns of seasons, work, festivities or existence, which seem to be engraved on man's perception of the

world."³¹ If this be so, then, it seems that teleology is just a theoretical dimension of eschatology because for the Bakongo the socio-religious "episodes of renewal constitute a special case within the over all historical function of a religious system."³²

This view is reflected in the eschatological pilgrimage of the Bakongo to "Paradise", which includes the renewal of the faith and prestige they inherited from their ancestors. However, we should bear in mind that their religious system is not limited to particular symbols. It is open to change always seeking "the right alternative form" to deal with a new situation. The historical situation that the Bakongo Kimbanguists want to revive is the golden age of their Great Kingdom.³³ The history of the Bakongo seems to centre in Mbanza Kongo, the mountain city of greatness, as their "Paradise lost". It is the genesis of the ideal life that they want to reclaim (cf. Ps. 137:1-6).

In the history of the Great Kingdom, there is no evidence of regular pilgrimage of people to Mbanza Kongo, perhaps because the plateau, with its 100,000 inhabitants, was a kingdom within a kingdom. Moreover, it seems that the governors with their provincial mountain cities enjoyed religio-political autonomy, where their people could make regular pilgrimage. However, pilgrimages to Mbanza Kongo were made at any cost to bury the dead of the royal blood, with proper

religious rites, in the city of greatness. The concept of going back to the origin or ideal system of life is part of the history of the Bakongo. This concept is supported by the theory that man's primordial time and paradisiacal bliss, that is early childhood before weaning or a "living time", is the basis for the conception of the original life.³⁴ This theory about the nostalgia for the perfection of the origin constitutes a religious person's eschatological retrojection, by which he hopes to reconstitute certain events of earlier history of the ideal socio-religious experience. Man's drive of going back to the origin of things seems to justify the Kimbanguists' desire to relive the life of the golden age of Mbanza Kongo.³⁵ Returning to the origin of the "holy things" is believed to give an ample opportunity to a person to renew or regenerate his own being.³⁶ It is said that "in many religions, and even in the folk-lore of European people, we have found a belief that, at the moment of death, man remembers all his past life down to minute details, and that he cannot die before having remembered and relived the whole of his personal history. Upon the screen of memory the dying man once more reviews his past."³⁷

The Kimbanguist eschatological hope looks forwards, but the prospect of the bliss in the "Paradise" turns it backwards to the life in the mountain city of greatness, Mbanza Kongo. Then it discovers the king of the

Americans and the king of Blacks, the liberating king, whom Kimbangu is supposed to enthrone. This liberating king is expected to bring back what belonged to the society of the Bakongo in the first place and restore the kingdom of their golden age. In the following hymn the Kimbanguists go forward to the gate of heaven, and there they see the paradisiacal world in its former perfect form:

Va mwelo zulu mvwendi kwami nakuluvingila Ntangu kwa luasadidi mboki luizano. /: Luiza, luiza, kialukuba ko:/ /:Luiza kweni mu kedika, kialukuba ko:/	At heaven's gate I sit and wait for you. How long will it be before you come? /:Come, come, do not let yourselves be deceived:/ /:Come in truth, do not let yourselves be deceived:/
Bankaka baketisanga mabanza vo zulu ka diena ko Toma tala ye mwangisa kamba mu nza yayo.	Some doubt that there is heaven. Look carefully and proclaim it in all the world.
Lutelama, lutelama, lusikimisa nza. Keti yau yateka kala bonso yateka ba.	Stand up, stand up and awake the world, So that it again becomes what it was formerly. ³⁸

The hymn suggests that a person who sits at the gate of the home of Nzambi can now realise that heaven has been prepared for man to enjoy. It tells those who fear the episode of the "end" of life that the grave is actually the gate of pilgrimage leading to "Paradise", the land of purity, as another hymn suggests:

Yesu nkundi ntombanga. Ku nsi ya Yesu nkwenda O vava nsinga lwaka ko	Jesus is the Friend Whom I seek. To Jesus land I go. I shall reach the place of purification.
--	---

Kuna samwena vundu. There shall I find rest.³⁹
(see also E. Anderson, 1958. 272 # 4, 274 # 9).

Reaching this land of purity is the realisation of the reality of life in its original state that Nzambi meant for man. The religious person's experience at the gate of heaven is as dramatic as that of a man on his deathbed. The screen on which his past history is recorded shows life in its innocent, pure, and ideal state. In this hymn of eschatological pilgrimage, the Kimbanguists see that life is often threatened by what is imperfect; but hope takes them back to the place of purity, the genesis of life, when Nzambi saw that all He had made was very good (cf. Gen. 1:25). So while they wait for the restoration of this land of purity they continue to sing:

Se tukwendanga wau	Now we shall wander
Kuna nsi eto kuna	To our land where there is
kwakondwa mbi	no evil,
Kuna kiese kaka	But only joy, there we
i tukotila	march in,
Muna wete wingi wina ko.	There is much happiness.
Se tukwendanga wau	Yes, thither shall we wander,
Kuna nsiyina vo yau	To the land that shall be
yatenduka	revealed.
Kuna kiese kiayingi	There we shall experience
tukadila	much joy.
O va tulweke ko.	O that we were there. ⁴⁰ (see
also E. Anderson, 1958. 272 # 5, 277 # 4).	

THE PLACE OF RESTORED SECURITY AND PURITY

Wantu mpasi'amwenenge,	Man's life is hard.
Nsangu a Yesu nsamuna,	I proclaim the rumour
	of Jesus.
Yesu I nkundi nlandanga,	Jesus is my friend and He
	follows me.
Mansanga okungulwidimo	He wipes away tears.

/: Ekwe kiese kisa
kutulwakila vava!
Kikwiza Mfumu,
I tumwen'evundu kieleka:/"

/: What joy shall reach
us here!
The Lord shall come,
We shall find the true
rest:/"

Abantu besa vova vo,
Wantu se bemongang'omalau
Mu nkumbu a Yesu Mvulusi,
I tumwen'evundu kieleka.

People come and say
Men shall find happiness
In the name of Jesus,
the Saviour,
We shall find the true
rest.

O yeto wau se tuvula vo
Ekwe menga ma Yesu Mvulusi
I mau kaka se tumwen'elau.
Kwa Yesu wau tusambulwa.

Now we are approaching
(the truth)
The blood of Jesus,
the Saviour,
Is the only thing in which
we win happiness.
To Jesus now we pray.

Matondo, e Yesu Mvulusi
Kadi I nge'watuven'elau.
Kadi I nge'watuven'elau.
Matondo Yesu tambula.

Thanks Jesus, Saviour,
For Thou hast given us
happiness.
Now we have joy on earth.
Jesus receive our
thanks.⁴¹

The hymn reflects the biblical eschatological hope of
the redeemed people from whose faces Nzambi "mansanga
okungulwidimo" (wipes tears).⁴²

The Kimbanguists spread the good news of liberation.
Their hope is that the Parousia will mark the end of all
oppressive systems because "wantu mpasi'amwenenge"
(man's life is full of hardships). They express their
longing for a serene life in hymns, songs, and prayers,
which means they feel pain, and fear evil and death
caused by the oppressive world around them. They then
look up to Nzambi Mpungu and hope for security which may
ensure the renewal of the purity of life, hence their
"evendu kieleka" (true rest). The restoration of man's
security involves his perceptive activities, as a

religious person. The Kimbanguist uses myths and ritual symbols of eschatological hope, through hymns and prayer-songs, as his tools to create liberating forces. These religious symbols help him to define his goals and to strive for his destiny by proclaiming and holding fast to the good news of redemption. This shows that man is, by nature, the only creature who is capable of adapting, developing, and improving his environment in attempt to satisfy his longing for a better cosmos. But the very creative drive makes him "homeless".

"The hope of ability to make perfect what is imperfect now provides him with a life which is directed towards a goal. Even if there were nothing real to hope for, he would remain in principle open to what is ahead of him. He requires hope to be able to live to stand up to life's threats. Man himself is hope. He lives, always taking into account the not-yet-available. this defines the motor which drives the hope for a concrete reshaping of the future. The aim is to bridge anxiety and longing. Salvation is seen as the result of realization of self-identity and of continued renewal of life."⁴³

The Bakongo look back to the faith of their ancestors for socio-religious meaning. Their traditional religion keeps open the dialectical option of renewal as a problem solving proposition to confront and even destroy the obsolete ethos which no longer serves effectively the society.⁴⁴

The colonialists undermined the dynamic power of the traditional chiefs; thus the whole structure of their society was weakened from its very roots. All the Bakongo in the three colonies (Belgian Congo, Angola and

Congo Brazzaville) really felt that "wantu mpasi'amwenenge". However, they never lost confidence in their ability to bounce back and revitalise their society as the following song of the Lari (one of the ethnic groups of the Bakongo) in Congo Brazzaville confirms it.

Frères, ah! tout est perdu,	Brothers, ah! all is lost,
Nous recommencerons à zéro,	We will start from zero,
Même si tout east perdu,	Even if all is lost,
Nous recommencerons à zéro,	We will start from zero.

Même si tout est perdu	Even if all is lost
Frère , ah! tout est perdu	Brothers, ah! all is lost
Nous recommencerons à zéro	We will start from zero
Même si tout est perdu.	Even if all is lost. ⁴⁵

The Bakongo identify the superior power of the white man with clever witches who managed to dislodge the chief's soul from the protection of simbi at the bottom of deep pools. The chief then lost the source of his power. It could only be reinvigorated by contracting a more powerful simbi or acquire the supernatural power from Nzambi himself.⁴⁶ All was lost, the restoration of socio-religious self-identity and political prestige became necessary. The rise of Kimbanguism with more powerful biblical symbols meant that they had to start all over by destroying the obsolete minkinsi during the time of the great contraction. The unpolluted power had to be captured anew at its source from mpemba by ngunza during the time of seclusion.⁴⁷ In 1921 the prophet Kimbangu is believed to have by-passed the power of bisimbi and gone straight, in the name of the superior

religion, to deal with the very source of the invisible power. He did this by bringing new life from mpemba to the "cosmic mountain" and this was done by bringing life back from mpemba "in the form of resurrection motifs and acts". The prophetic act indicated that the system of life of the Bakongo can be renewed in terms of its cosmological metaphor of mpemba and nza.⁴⁸

Thus the Kimbanguists readily understand the resurrection of Christ from sheol with victory over evil and death in this act of ngunza's seclusion. During his time of mythico-seclusion in mpemba, he is expected to bring forth the secret of new life in dying (cf. 1 Cor. 15:20-21, 42-44). The Kimbanguists hope is that "même si tout est perdu", in the Christ of resurrection they find security and purity of life in which lies their hope of the restoration of the paradisiacal kingdom. Through the prophet's mediatorial ministry, his followers became friends of the Lord of the heavenly land where purity is much greater than that of the traditional kitome cult. The prophet also gave them the "holy mountain city", the stepping stone to the glorious city of the saints. From Nkamba-Jerusalem they foresee the heavenly magnificent city, hence, they sing:

Je suis destiné à un autre
village magnifique
Village de pureté, village
de magnificence...
J'ai une autre place plus
jolie
Place toute pure, place
magnifique...

I am destined to another
magnificent village
Village of purity, village
of magnificence
I have another place
more pleasant
The place of all purity,
magnificent place

J'ai un autre village
de gloire,
Village de pureté, village
de magnificence

J'ai un autre pays
magnifique
Pays pur, pays joli,...

I have another village
of glory
The village of purity,
village of
magnificence
I have another magnificent
country
The country of purity,
pleasant place.⁴⁹

In the traditional religion, banganga handled ritual purification and initiation therapy. But later on it became part of bangunza ministry.⁵⁰ The patient experiences a complete healing of physical pain and psychological tension, anger, and depression after "purification expurgates this 'dirt', allowing a sense of healing to pervade."⁵¹ In the Kimbanguist thought physical healing and ritual purification of masumu that poisons man's life cannot be divorced. With this understanding, Kimbangu always sent his patients to the Pool of Bethesda of Nkamba-Jerusalem, the fountain of purity, for healing and purification. Only after the ritual purification of masumu, pilgrims could actual sing: "I am destined to another village of purity". They see beyond Nkamba-Jerusalem and visualise the comfort of purer life in the New Jerusalem. The earthly "holy city" possesses its own "Paradise", where the faithful should not enter with shoes on. They also empty their pockets and keep aside any and all valuable objects before they kneel in prayer as a sign of respect of the "holy place", Nkamba-Jerusalem.⁵²

For the Kimbanguists, Nkamba-Jerusalem is a symbol

of the New Jerusalem of John, just as for the medieval Christians, Zion-Jerusalem was not only the scene of passion for the resurrection of Christ but also a symbol of that heavenly Jerusalem. As it is the case among many pilgrims to Zion-Jerusalem, most Kimbanguists do not always distinguish the celestial land and terrestrial Jerusalem.⁵³

Moreover, the Kimbanguists' eschatological expectation includes both the arrival of their ancestors and the Parousia of Christ. Peter's statement at the mountain of Transfiguration, "Master, how good it is that we are here! Shall we make three shelters, one for you, one for Moses, and one for Elijah?" (Luke 9:33), makes more sense for the Kimbanguists. In their eschatological preparation, on one hand the graves of the ancestors were kept clean and paths meticulously prepared to show how much they were loved. On the other hand the mvungi (pastor) urged people to leave clean life and submit themselves to ritual purification as a preparation to appear before Nzambi. He will destroy all minkinsi and chase away the whites and all sinners. While waiting for the Parousia they decided to eat, drink, and rejoice. However, "without making any noise for Nzambi would not come unless purity and silence were strictly observed."⁵⁴

GOING HOME TO THE LORD OF THE HOLY LAND

Yesu Mvuluzi mu beto
Watu zola kieleka
Moy'andi kayekola
Watu fwila vana nti.

Jesus is our salvation
He had truly loved us
He has given his heart
He died on the cross for us.

choir

Nkumbu zeto, nkumbu zeto
Nkumbu zeto, nkumbu zeto
Nkumbu zeto, kebokela
Ngeye vo wasonamene
Tambulwa utambulwa
Kotuswa ukotuswa
Wiza do wa vunda do.

Our names, our names
our names, our names
He will call our names.
If you have registered
You will be received
You will be entered
Please come to peace,
and rest.

Benovo lwa vez'ondinga
Yikafidisa va nza
Vambulwa nu vambulwa
Katulwa nu katulwa.
Ngeye vo wavez'o Mwanda
Wu kafidiswa va nza
Fundiswa ufundiswa
Vempolwa uvempolwa.

If you denied the call
He made here on earth
You will be discriminated
You will be excluded.
If you denied the Spirit
He sent here on earth
You will be on trial
You will be expelled.⁵⁵

The traditional culture of the Bakongo contains religious symbols. The Kimbanguists' understanding of the work that the cross symbolises is not merely an abstract means of redemption. For them it is a symbol of maturity, acceptance, and initiation. They draw its deep and concrete ritual meaning in the cults of their ancestors, in which the three steps (being registered, entered, and received) in the hymn are observed. The initiates of the traditional Lemba, Khimba (or Nkimba) and Kimpasi cults similarly experience the three stages of the Kimbanguists' pilgrimage stated in this hymn. The initiates are registered into an esoteric society where they are taught the secret of life in dying, just as the new life by the cross emerges in and through dying. The

neophytes in Khimba and Kimpasi cults go through many and various prohibitions, for instance they must talk only in low voice befitting the dead. "They are not only "dead", they are suffering dead."⁵⁶ This ritual death into a cult is a theme that resembles the prophetess Béatrice ritual dying and rising (see chapter 4). After the time of trial and suffering they reach the stage of consecration during which they are received into the esoteric world of the cult.⁵⁷

The graduates of Limba cult descend into a valley to meet their masters "masked in an abstract array of highly charged symbols uniting man, the ancestors and God."⁵⁸ This ritual experience symbolises the opposing powers of mpemba, and nza, death, and life. Having thus encountered the power of mpemba, the initiates proceed to a "hilltop" where they come face to face with their masters across a cross trench. Similarly the Kimbanguists encounter the power that unites Nzambi, ancestors, and all saints at the mountain of theophany, Nkamba-Jerusalem, where they celebrate the gift of life in the face of the cross of Christ.

Khimba cult has also diyowa, a cross-shaped trench. The word diyowa derives from the verb yowa "to wash" or "to cleanse". It thus characterises "the place of purification, the holy of holies, a trench dug out in cross form and filled with water."⁵⁹ Facing the trench of water in form of a cross and their masters, they are

entered into the oath ceremony as they chant the vow of secrecy. Each of these seances is concluded by a celebration and feast, masters and initiates, sharply separated in the beginning, now come together as common members of the cult.⁶⁰

Now the initiates, like the faithful Kimbanguists, have successfully completed their training, they are invited to feast with their masters,⁶¹ the invitation is echoed in the hymn: "Wiza do wa vunda do" (please do come to peace and rest). While the initiates celebrate their privileged social status the non-initiated are treated as outsiders.⁶² With this traditional concept of distinguishing the initiated from the unlightened, the Kimbanguists readily understand the symbolism of the cross and its eschatological effect on the pilgrims' struggle to go to the home of the Prince of peace. They realise that the unlightened people cannot face the cross.

The three themes of enlightenment: introducing, entering, and reception into the land of glory, are picked up in another hymn:

Vo Yesu okutika baveledi
Ku nkembo wa Nzambi
bekoteswa
Ibosi besinga vanw'a
bifulu
Mu kembelela Yesu.

When Jesus will gather the
cleansed
They will be introduced to
God's glory
Then they will be given
places
To celebrate Jesus.

Choir

Ku nkembo, ku nkembo
Ku nkembo wa Nzambi

To the glory, to the glory
To the glory of God

Ku nkembo wa Nzambi
bekembela.
Minkwikizi misinga
bokelwa
Ku nkembo wa Nzambi
bekoteswa
Ikuna besinga mona Yesu
Osinga kubakumika.
Balandi, besinga tambulwa

Ku nkembo a Nzambi
bekoteswa
Besinga baka e biau
bifulu
Mu kembelela Yesu.

Basumuki besinga katulwa
Va ndose a Nzambi wa se

Ku nsi a tombe besinga
filwa
Bakala ya kwayel'emvu.

Vo Yesu osinga kutu
yizila

Fulu bieto nga
biakubamene?
Nkundiambe toma kiesesa.
Fulu kiaku toma kiesesa.

Choir

Ntima aku kiesesa
Ntima aku toma kiesesa
Wavelela ne , mvula
mpembe
Ntima aku toma kiesesa.

Vo ndinga Yesu isinga
bokela
Fulu bieto nga
biakubamene?
Nkundi ame toma sikila
Fulu kiaku toma kiesesa.

Vo mwana Nzambi osinga
fundisa
Fulu bieto nga
biakubamene?
Nkundi ame toma zizila

To the glory of God, they
will celebrate.
The believers will be called

They will enter the glory
of God
There they will see Jesus
He will strengthen them.
The followers will be
received
They will enter the glory
of God
They will receive their
places
To celebrate Jesus.

The sinners will be expelled
From the face of God the
Father
They will be sent to the
land of darkness
Where they will perish for
ever.

When Jesus will come for us

Are our places prepared?
My friend enlighten your
place.
And enlighten well.

Enlighten your heart
Enlighten well your heart
Keep it clean like white
rain
Enlighten well your heart.

When Jesus' voice will call
Are our places prepared?
My friend be well prepared
and ready
Enlighten your place.

When the son of God will
judge
Are our places prepared?
My friend be patient

Fulu kiaku toma kiesesa. Enlighten well your place.⁶³

The hymn contrasts the eschatological hope of the righteous and the fate of the wicked. The concept of the Bakongo of distinguishing the initiated and the unlightened is also found among the Lozi, who maintain that people who live without the tribal marks cannot enjoy the comfort of the land of the ancestors. In the spirit world they are given flies for food and made to wander in a desert, where they perish.⁶⁴

The account of some missionaries and ethnographers shows that the cults seances of the Bakongo do not occur regularly. Western Christianity has failed to replace them. They are always there whenever cultural consciousness demands them. They sometimes lapse for a period of 10 to 20 years. At the time of social crisis such as rising mortality, sterility of women, famine and political oppression which characterise a rising level of witchcraft consciousness, they are found there again in full force following the recommendation of diviners to put the house in order.⁶⁵

People are therefore called upon to settle all conflicts, expose all evils and ills, and thus the whole community is cleansed and enlightened as a preparation for handling the "holy things" before the designated cult begins its work (cf. Gen. 35 Ex. 33). The above hymn echoes one of the traditional cult songs that motivates the pre-cult preparation of the enlightenment

of the community of the Bakongo. The song urges people to sheathe their knives, lay down their guns, resolve all their disputes, forgive and forget. In order to complete enlightenment by destroying all evil from its source, all minkinsi must be burned.⁶⁶

In the context of this pre-cult preparation to stamp out all evils and ills, the Kimbanguists believe that Jesus is the Lord of the eschatological kingdom, in which only the faithful whose lives characterise harmony in the community will celebrate and "yimbila nkunga mia velela" (will sing holy hymns):

Mbanza mpa yakubamene
Mbanza mpa yakubamene
Kuna ikwa velela, kwa
velela
Mfumu do unkumika,
mpasi vo ya lwaka yo
Kuna nsinga yikana
yaveledi.

Refrain

Mbanza mpa Mbanza mpa
Mbanza mpa yakubamene
Mbanza mpa
Mbanza mpa yavelela,
Mbanza mpa yavelela
Mfumu do undwakisa mu
Mbanza mpa.

Mfumu eto Yesu songa
toma kutulwakisa
Ku Mbanza yo yavelela,
Mbanza mpa
Vo tu toma zolana ye
twalunda nsilu mpe
Lwaka kaka lwaka nsinga
mu Mbanza mpa.

Kuna sitwabwabwana ye
bakundi beto mpe
Kuna sitwa yimbila,
yimbila

The new kingdom is ready
The new kingdom is ready
It is clean and holy there

Lord strengthen me so that
I may get there
Where I will join the
faithful.

The new kingdom, new kingdom
The new kingdom, new kingdom
is ready
The new kingdom is holy,
the new kingdom is clean
Lord do help me to get
there.

Lord Jesus do help us
to get there well
To the holy land,
the new kingdom
If we love one another
and be faithful
We will always get to
the new kingdom.

There we will meet our
friends
There we will sing and sing
again

Nkunga mieto mia nkembo,
nkunga mia velela
Ye mu sanisina Yesu
Mesia.

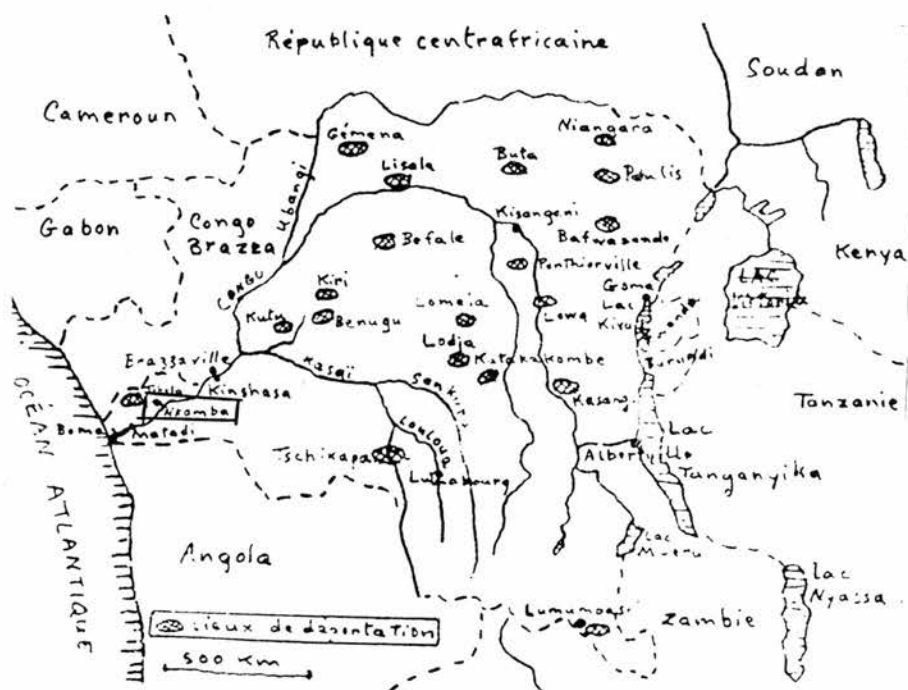
Songs of glory, holy songs
And to praise Jesus
the Messiah.⁶⁷

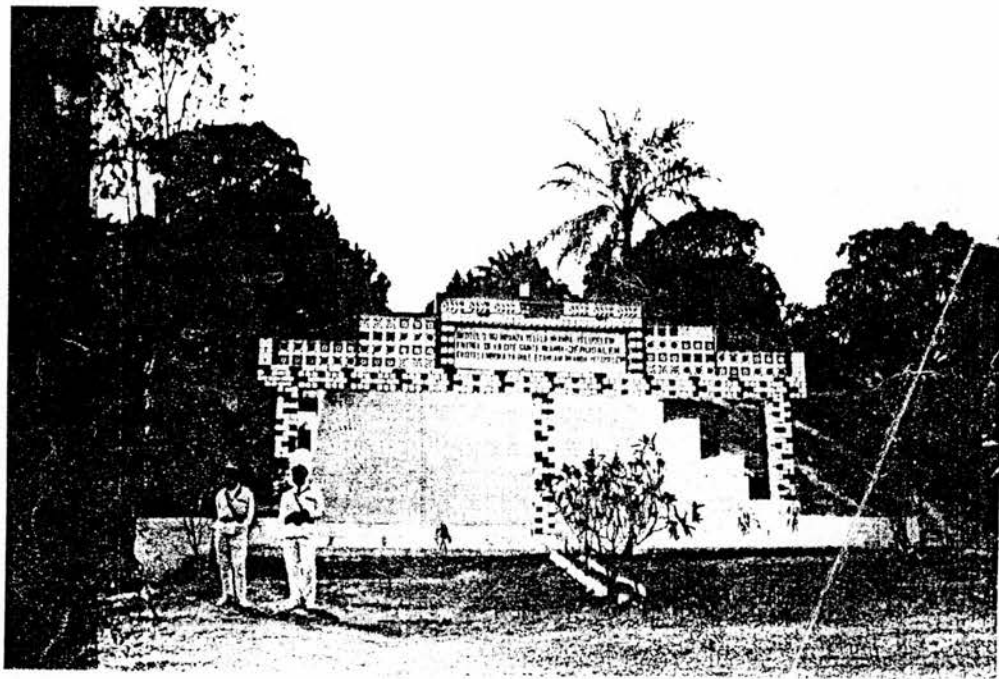
In the analysis of the Kimbanguists' concept of Zion-Jerusalem, it is evident that they associate the mountain of Nzambi with the prophet's activities where he experiences the phenomenon of theophany, serves Nzambi, and guides His people to the New Jerusalem of the "holy land".

The study of part two takes us from Central Africa among the Bakongo Kimbanguists to South Africa among the Zulu Shembeites. In the third part of the thesis we should do the same analysis of the concept of Zion-Jerusalem among the Shembeites.



MWILU Kiawanga (Marie), épouse du prophète Simon Kimbangu.





Le mausolée du prophète Simon Kimbangu à la cité sainte de Nkamba-Jérusalem.

FOOTNOTES TO CHAPTER 8

1. HEINTZE-FLAD, W. L'Eglise Kimbanguiste: Une église qui chante et prie. (Les "chants captés" Kimbanguistes, expression authentique de la fois de l'Afrique), 1978. Leiden. 18.
2. HILTON, A. The Kingdom of Kongo, 1985. Oxford. 38.
3. NDIOKWERE, N. I. Prophecy and Revolution: The Role of Prophets in the African Independent Churches and in Biblical Tradition, 1981. London. 110-111.
4. ASCH, S. L'Eglise du Prophète Kimbangu: de ses origines à son rôle actuel au Zaïre (1921-1981), 1983. Paris. 29.
5. JANZEN, J. M. The tradition of Renewal in Kongo Religion. In African Religions: A Symposium, ed. N. S. Booth, 1977. New York. 87.
6. ASCH, S. op. cit. 29-30.
7. Ibid. 36.

X = A	g = G	ce = O	ii = U
.. = B	i = I	PQ = P	" = V
c = C	j = J	Q = Q	al = W
au = D	./.= K	R = R	x = X
e = E	l = L	7 = S	y = Y
_ = F	lll = M	! = T	. . = Z
.			.
.			.
	2 = N		

ex.: !X! ./..illl.2gii = Tata Kimbangu.

8. THRUPP, S. L. Millennial Dreams in Action: Studies in Revolutionary Religious Movements, 1970. New York. 33. The Israelites in exile always looked to the days of their return and rebuilding the holy city. The politico-religious movement of the Zealots who led the war of 66 _ 72 AD and of 137 AD was a messianic

movement whose hope of restoration never died after the destruction of Zion-Jerusalem and dispersion of the Israelites in 70 AD.

9. Ibid.

10. ANDERSSON, E. Messianic Popular Movements in the Lower Congo: Studia Ethnographica Upsaliensia 14, 1958. Uppsala. 272. Another Kimbanguist hymn looks beyond the injustice of the persecution to the day of their return from exile, unity and self-identity:

Pour avoir prêché le nom du Christ
Ils furent emmenés vers des contrées
lointaines
Coupables de nul autre délit
Que d'avoir prêché le nom du Christ.

Nous serons tous dans la joie
Lorsqu'ensemble nous nous retrouverons.
Nous serons tous dans la joie
Lorsqu'ensemble nous serons réunis.

Pour avoir annoncé le nom du Christ
Ils furent exilés loin de leur pays
Mis aux chaînes pour nul autre délit
Que d'avoir annoncé le nom de Dieu.

Pour avoir cru au Christ,
Ils ont été emmenés vers des contrées
lointaines
Mis à mort pour nul autre méfait
Que d'avoir cru au Christ.

Quel autre crime leur coûta le fouet?
Quel autre crime leur coûta l'exil?
Quel autre crime leur coûta les chaînes,
Que d'avoir prêché le nom du Christ.

BOKA, S., RAYMAEKERS, P. Notes et documents: 250 chants de l'Eglise de Jésus-Christ sur la Terre par le Prophète Simon Kimbangu. Première série : 85 chants de Nsambu André. Institut de Recherches Economiques et Sociales (I.R.E.S.), septembre 1960.

11. HEINTZE-FLAD, W. op. cit. 18.

12. cf. Hebrews 7:24-25. "... but because Jesus lives forever, he has a permanent priesthood. therefore he is able to save completely those who come to God through him, because he always lives to intercede for them."

"They [priests] serve at sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacles: 'See to it that you make everything according to the pattern shown on the mountain.'" (Hebrews 8:5).

13. MACGAFFEY, W. Cultural Roots of Kongo Prophetism. History of Religions, November 1977. 17 (2). 188.
14. HILTON, A. op. cit. 200.
15. cf. Ps. 95:4. "In his hands are the depth of the world and the mountain peaks belong to him." The Psalmist also says, "For the Lord has chosen Zion he has desired it for his dwelling. This is my resting-place forever and ever, I will sit enthroned, for I have desired it."
16. MACGAFFEY, W. Kongo and the King of the Americans. The Journal of Modern African Studies, 1968. 6 (2). 176.
17. Ibid. 177.
18. SINDA, M. Le messianisme Congolais et ses incidences politiques: Kimbanguisme, Matsouanisme, autre mouvements, 1972. Paris. 240.
19. JANZEN, J. M. The Quest for Therapy in Lower Zaire: Comparative Studies of Health and Medical Care, 1978. Berkeley. 15. "Endemic tropical diseases of the area — sleeping sickness, malaria, dysentery ravaged the local population as colonial expansion upset its ecological adaptation."
20. Ibid.
21. MACGAFFEY, W. op. cit. 1968. 178.
22. Ibid. 176.
23. RANDELS, W. G. L. L'ancien royaume du Congo: des origines à la fin du 19^e siècle, 1968. Paris. 40.
24. MACGAFFEY, W. op. cit. 1977. 75.
25. JANZEN, J. M. Deep Thought: Structure and Intention in Kongo Prophetism, 1910-1921. Social Research, Spring 1979. 46 (1). 138.

26. JANZEN, J. M. op. cit. 1978. 21.
27. Ibid. 81.
28. MBITI, J. S. New Testament Eschatology in African Background: A Study of the Encounter Between New Testament Theology and African Traditional Concepts, 1971. London. 31. J. S. Mbiti observes that the eschatology of the Bakamba people in particular and the Africans in general is not an eschatology in "strict sense" because they look to the backwards "end" of the past rather than towards the "end" of the future events. The concept of time and history is a two "dimension". They lack toteilos. "They are eschatological but not teleological."
29. ELIADE, M. Myth and Reality, 1964. London. 56. It is true, the Africans have myths about the "end" of the world in the past but very few about the "end" of the present world, perhaps because ethnologists found it extremely difficult to investigate the existence of such myths in so many societies of different cultures whose languages, most of them, do not even have distant future tense.
30. Ibid. 56.
31. BALY, D. et al. eds. Myth and Mythology. In Encyclopedia Britannica, 1978. Chicago. Vol. 12. 800.
32. JANZEN, J. M. op. cit. 1977. 82.
33. Ibid. 110.
34. ELIADE, M. op. cit. 78.
35. Ibid.
36. Ibid. 79.
37. ELIADE, M. Myths, Dreams and Mysteries: The Encounter Between Contemporary Faiths and Archaic Realities. Translated by P. Mairet, 1968. Glasgow. 235.
38. ANDERSSON, E. op. cit. 284.
39. Ibid. 271.
40. Ibid. 275.

41. Ibid. 277.
42. cf. Rev. 7:16-17.
43. STEINBAUER, F. Melanesian Cargo Cult: New Salvation Movements in the South Pacific. Translated by M. Wohlwill, 1979. London. 156.
44. JANZEN, J. M. op. cit. 1979. 138.
45. SINDA, M. op. cit. 245.
46. Ibid. 138-139
47. JANZEN, J. M. op. cit. 1979. 139.
48. Ibid.
49. BOKA, S.; RAYMAEKERS, P. op. cit.
50. JANZEN, J. M. op. cit. 1978. 209. "Although the theme of purification _ vedisa, to "cleanse" kusa, to "rub" _ is commonly dealt with in our days by prophets, it is also present in the symbolism of banganga and domain in certain historical cult."
51. Ibid. "Patients who submit to such a therapy often say they feel better."
52. ASCH, S. op. cit. 141.
53. THRUPP, S. L. op. cit. 34-35. "Like unto a stone most precious which was destined to replace it". This nostalgia of going home in the spiritual realm, "abounding both in spiritual and in material blessings, played a large part in many of the crusades which were launched between the end of the eleventh and the beginning of fourteenth century."
54. WING, J. VAN. Kimbangu vu par un témoin. Zaire, 1958. 12 (6). 605. "Ce silence consistait une rude épreuve pour les Bayaka, qu'à l'ordinaire sont fameusement démonstratifs et affectionnent par-dessus tout les réjouissances assourdissantes. 'Mais se disaient-ils, quand les ancêtres seront ressuscités nous danserons et chanterons d'autant plus et sans fin.'"
55. NSAMBU, A. Kimbanguist Hymns. ut sup.
56. JANZEN, J. M. op. cit. 1977. 80.

57. Ibid. 86.
58. Ibid. 87.
59. Ibid. 88.
60. Ibid. 87.
61. Ibid.
62. Ibid. 86.
63. NSAMBU, A. Kimbanguist Hymns. ut sup.
64. MBITI, J. S. Concepts of God in Africa, 1970. London. 261.
65. JANZEN, J. M. op. cit. 1977. 83. Van Wing observes that at the beginning of the century the Kimpasi cult was regarded as a remedy for social evils and ills such as epidemic, widespread sterility or high rate of abortion. Father Bittremieux thinks that the cult is held in view of "rampages of witches". Weeks, a British missionary, suggests that Kongo cults are also guilds or "watch dogs" whose function is to keep tyrannical chiefs and political oppressors in check.
66. Ibid. 84. cf. WING, J. Van. Etudes Bakongo, 1959. Bruxelles. 430.
67. NSAMBU, A. Kimbanguist Hymns. ut sup.

PART THREE

THE CONCEPT OF ZION-JERUSALEM IN

THE SHEMA PROPHET MOVEMENT

So far we have discussed what the mountains of Israel have to do with the Bakongo concept of the mountain of Nzambi, what the Kimbanguists believe Zion-Jerusalem has in common with Nkamba-Jerusalem in relation to the prophet's role,¹ as reflected in the parallels of religious myths of biblical cosmology and the cosmology of the Bakongo, biblical prophecy and the Kimbanguists'hymns.

In this third part of our study we shall observe if there is a basis for the Shembeites'claim of similar parallels among the Zulu in South Africa. The Zulu settlement patterns and socio-religious traditions are some aspects of the religious strand between the Israelites and the Zulu. So we shall examine in chapter 9: topographical features in the land of Zulu background and the significance of the mountain of Unkulunkulu (Supreme Being), chapter 10: the cosmological significance of the mountain of Unkulunkulu in relation to the role of the Zulu religious specialists, chapter 11: Nhlankakazi: the mountain of theophany and commissioning of the prophet I. Shembe, chapter 12: I. Shembe's role at Ekuphakameni: Unkulunkulu-sent restorer, chapter 13: the Shembeites'pilgrimage to their "holy mountains". The traditional Unkulunkulu for the name of God among the Zulu is used except in hymns translation and quotations.

CHAPTER 9

TOPOGRAPHICAL FEATURES IN THE LAND OF ZULU BACKGROUND AND THE SIGNIFICANCE OF THE MOUNTAIN OF UNKULUNKULU

Archaeological evidence shows that the Bantu settlement patterns in Central (Zaire) and Southern Africa centred on ranges of hilltops and plateaus of mountains,² some of which were considered homes of the ancestors and deities.

In order to understand the Zulu concept of the mountain of Unkulunkulu, it is important to analyse, in this chapter, topographical features in the land of the Nguni settlement and the significance of the "sacred mountain" in three periods: pre-Shaka period of the Nguni settlement, the Zulu Empire under Shaka's era of golden age, the post-Shaka period of vacuum in charismatic leadership.

PRE-SHAKA PERIOD OF THE NGUNI SETTLEMENT

The Zulu are descendants of the Bantu ancestors, who were farmers and smiths. According to archaeological evidences, they burst through the Zaire woodbelt looking for a land endowed with minerals, suitable for pasture and agriculture.³ Due to population explosion in Zaire Basin, they spread southwards through the grassland of Zambesi, Zimbabwe and neighbouring regions in the first millennium of Christian era. They crossed the Limpopo

River and moved into South Africa. By the 14th century numerous clans, including the Nguni, settled in southern Africa regions. The Nguni found their home in the eastern coast of South Africa.⁴

The country of South Africa is a continuation of the great African plateau stretching northwards into the Sahara. It has a narrow coastal belt of lowland. It is in fact separated in south-west by mountain ranges from the great plateau of the interior in the central and Southern Cape Province. These plateaus are described by the word "Karoo" which comes from Khoikhoi (Hottentot) word for "dry".

The Karoo-Lesotho Basin is a major topographical unit to some area of Natal and Zululand in the eastern coast plain. It is believed that the basin has been affected by erosion so that the highest area is in the centre known as Lesotho Highlands.⁵

The Great Escarpment is another major topographical feature of South African mountains. It forms the frontier line connecting the plateau and marginal land, and it is "the most conspicuous and most continuous topographical feature of South Africa."⁶ Its feature can be picked up again just in the southern area of Zoutpansberg. In this sector it becomes gentle and rises up to 15,000 feet.⁷ Certain volcanic rocks in the upper Transvaal system formed another escarpment of hard lava,⁸ and the highest of the region is Mount Andersson

(7,598 feet). It can be seen in the west of Sabie town.⁹

However, the escarpment reaches its "majestic form" in the border between Mont-aux-sources in the north and Xalanga peak in the south.¹⁰ This is the area where it reaches its high peak: Mont-aux-sources (10,823 feet), Giant's Castle (10,869 feet), Champagne castle (11,076 feet). Its highest peak is not to be found on the escarpment itself, but on a "plateau-black" in Lesotho, some 15 miles into the south-west of Giant's Castle, Thobana-Ntlengana (11,424 feet). This mountain is the highest of the Subcontinent.¹¹ "Here is an escarpment indeed, one with few rivals in the world."¹²

The Bantu settlement patterns in South Africa were influenced by these topographical features. For instance the coast corridor stretching along the east coast from the present Zululand and Natal to the borders of the Cape Colony was the home of numerous tribes, which belong to a distinctive language group, the Nguni.¹³

Moreover, the distribution of family settlement and social structure was also determined by the topographical features. The east coast with its water in abundance attracted more settlers, and families scattered fairly evenly over the region.¹⁴ The whole eastern strip of the country was relatively an area of high rainfall, fertile soil, good grassland for grazing and for excellent crops of millet, sorghum, maize and

pumpkins.¹⁵ Botanical research suggests that before the first farmers exploited the coastal plain, dense wood covered the region.¹⁶ It was an ideal land for agriculturists'homestead.

Evidently because of South African geographical location, free of the malaria and sleeping sickness of the north, the settlers saw a natural increase of the population. This created numerous tribes and clans. Therefore, many migrants looking for larger and more suitable land continued to move towards the east coast.¹⁷

The general consensus of historians is that the Bantu of South Africa are descendants of iron age farmers who first cultivated the land in the 11th and 12th centuries. Archaeological research indicates that the ruins of stone walled settlements of north-west belt from the Marico River to Swaziland are associated with early ancestral Sotho. "Most of these ruins cover the best grassland pastures of Transvaal, indicating relative settlement by cattle-owing peoples."¹⁸

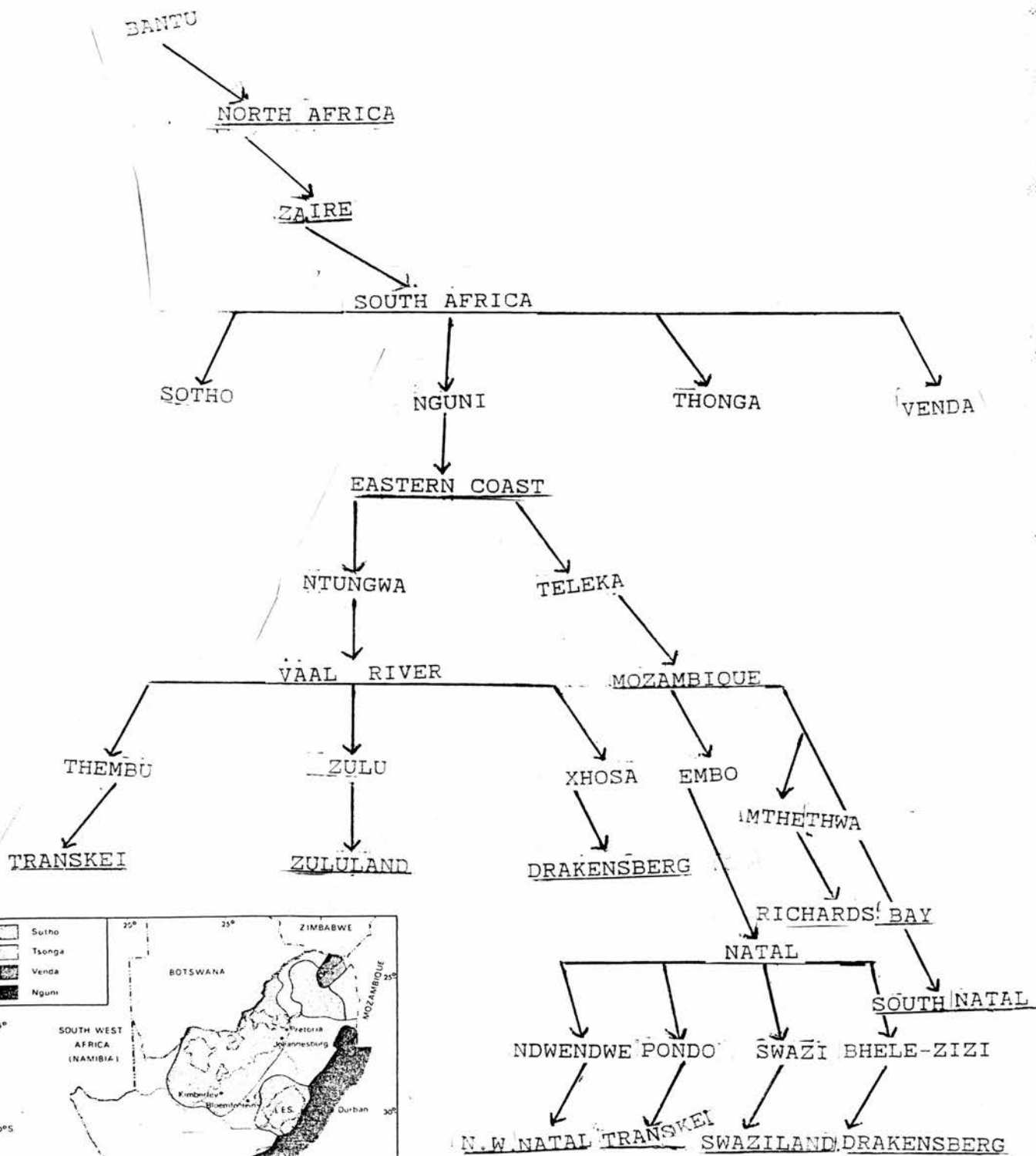
However, historians have different and various views on Bantu migration phases in South Africa. But most authorities agree that Bantu major groups involved were four: the Nguni, the Sotho, the Thonga (often referred to as Tsonga) and Venda. Either the Nguni or the Sotho are believed to have been the first migrants to reach South Africa.¹⁹

The four groups of farmers: The Venda-Karanga, the Sotho, the Thonga and the Nguni, each of which occupied different region of the country. The latter crossed the Zambesi River, in the area between Lake Ngumi, and the headwaters of Zambesi. They met the Khoisan from whom, it is believed, they acquired the click sounds. Following the route of south-east to the Limpopo River, they divided themselves into two sections: Ntungwa-Nguni and Teleka-Nguni. The Ntungwa-Nguni who are believed to be the purest of the Nguni people, found a new home on the Vaal River near the present town of Sanderton. Most of the Teleka-Nguni went eastwards to Mozambique and still pushed into Natal north coast leaving behind several groups, one of them which settled in the Richards Bay area became the Mthethwa who were the people of Dingishwayo. While the remainder section merged with the Venda-Karanga, the main stream finally joined other Nguni settlers south-east in southern region of Natal. They then split into two more sections. One of them headed to northern Natal and became the Embo-Nguni. And this, in turn, gave rise to several other sections. The first moved to Natal south-east and became the ancestors of the modern Pondo. The second section headed north into Swaziland gave birth to the Swazi. The third section took the direction into the foot hills of Drakensberg in the southern Natal and the northern area of Transkei, where they are now known as

the Bhele-Zizi. The last section of the Embo-Nguni settled in the north-west of Natal and became the ancestors of the Ndwendwe.²⁰

Meanwhile the first main group of Nguni, the Ntungwa-Nguni, who first settled in the Vaal River, decided to move and join the Teleka-Nguni in Natal east coast. One section of the Ntungwa-Nguni, the Ntembu, became neighbours of the Pondo in Transkei area. The second section, the Xhosa, settled near the Bhele-Zizi, in the area of the foot hills of Drakensberg. The last section of the Ntungwa-Nguni, the Zulu, found their home in what became Zululand, north of Natal (see a diagram page 308).²¹ This later on became the nucleus of the Zulu Empire.

THE NGUNI SETTLEMENT IN THE EAST COAST OF SOUTH AFRICA



The Zulu Empire was bigger than Great Britain. It roughly included the whole area between Lake Kosi in the north and the Umuzimukulu River and Pondoland in the south. Its western borders from south-west to north-west ran by Girqualand, east of Lesotholand, Orange Free State, Transvaal and Swaziland by the Phongolo River. It included most of the territories occupied by the Nguni which can be divided into seven provinces:²²

Southern Folded Belt occupies the southern strip of South Africa. The greatest altitude of the province are the Zuarberg (7,629 feet), while the Longberg, and eastern mountain rise at 4,000 feet or less above sea level.²³

Eastern Midlands may be seen as a continuation of the Middle Veld of the Transvaal and it seems difficult to draw a dividing-line between them. The Midlands province rises between 2,000 and 4,000 feet, though its highest may rise above 6,000 feet. Towards the south we are greeted by an exceptional high mountains in the province such as Ingeli, Insizwa, Tonti, Tabakulu, and Mount Ayliff culminating to 7,000 feet.²⁴

Drakensberg Zone is long and narrow lying along the crest of the Great Escarpment. The altitude of the crest is somewhere between 7,000 and 8,000 feet. However, the north of Mont-aux-sources zone appears as low as 5,000 feet, some several peaks in the south zone rise above 10,000 feet.²⁵

Lebombo Belt is a narrow elevated tract formed by lavas. It stretches to 300 miles between the low country of the eastern Transvaal and the coastal plain of Zululand and Mozambique.²⁶

Middle Veld can be used for altitude distinction of the country between the High Veld (about 4,000 feet) and the low country (below 3,000 feet) in the east of Transvaal and northern Natal.²⁷

Low Country, seen from the top of Drakensberg, appears rolling with a gentle fall towards Lebombo in the east. Generally it has between 500 and 1,800 feet, although in some areas it may heighten to 3,000 feet above sea level. Its southern part prolongs into Zululand and Lebombo Flats.²⁸

Zululand Coastal Plain stretches 200 miles from Mozambique to Thukela River. It can be said that it is the southern extremity of the vast Mozambique plain.²⁹ The coast is supported by a plain of 50 miles in the north, it pinches out only 25 miles north of the Thukela River. Sand-dunes (up to 590 feet high) surround it.³⁰ It rarely rises above 300 feet above sea level, but one observes a greater elevation near Ressano Glacia.³¹ Zululand Coast Plain is the only true plain in the whole of South Africa coastal regions (see a map page 320).³² This Coastal Plain later on became the central power of the most powerful empire in the Subcontinent.

THE ZULU EMPIRE UNDER SHAKA'S ERA OF GOLDEN AGE

It is said that in 1620, a Nguni child was born, named Zulu, near the Mtonjaneni hills. He became a chief of his clan. Under his rule the clan flourished, the insignificant clan grew into Aba-kwa-Zulu tribe.³³ The clan was destined to produce the most powerful king in the Subcontinent. Shaka, the man who wrote a spectacular page of the Zulu history, was born a century and half later.

Shaka was born in 1787 as an "illegitimate" child of Senzangakhona and Nandi, the daughter of Babe, chief of the Langani clan.³⁴ After the death of his father, Senzangakhona in 1816, Shaka assumed the chieftainship, without much opposition, over Zulu people who hardly numbered more than 2,000 persons.³⁵ He created the Zulu Empire out of this insignificant clan just as Afonso I created the Great Kingdom of the Bakongo through territorial annexation. Through his warfare and expansion of his Empire he became the black David of the Zulu. Shaka became the sole master of all the territories from Phongolo to the Thukela Rivers.³⁶

The rise of Shaka was characterised by the centralisation of socio-economic and political power, which enabled the Zulu to have a more effective control of the environment affected by draught. And of course under his regime the exploitation of the Zululand

decreased as his Empire expended at the cost of a substantial reduction in population by warfare.³⁷

Perhaps, the strongest factors that helped the Zulu Empire to emerge were created by socio-political structure and patterns of settlement over the ranges of hills and ridges of mountains. And it has been estimated that 90% of Zulu population lived in and depended on imizi (homesteads), built on mountains and hills, for food production. The villagers subsisted almost entirely on the plateau production, on which the day-to-day running of the kingdom heavily depended. The centralisation of power in amakhanda (royal homesteads) and aggregation of imizi on the plateaus throughout the Empire facilitated military defence.³⁸

Like the mountain cities of Israel and the Great Kingdom of the Bakongo, the Zulu mountain cities were protected by stone walls. Archaeological research suggests, for instance, that the ruling elites moved on the top of Mapungubwe Hill, and were separated from the commoners below by "imposing stone walls" to designate a place of tight security.³⁹ The commoners also built high fences around their imizi for defence strategic purposes.⁴⁰

Archaeological evidence shows that the well known sites K 2 on Mapungubwe Hill in the Shashi-Limpopo basin had settlement hierarchy, of which the highest royal level covered 50 hectares, according to Bantu cattle

patterns of hierarchy. "If the distribution of Mapungubwe pottery (which likely developed as part of the evolution of the culture) demarcates the extent of the nation, the Mapungubwe's hegemony extended over a policy as large as that of nineteenth century Zululand."⁴¹

Shaka was not only a warrior but an organiser of genius. In his creation of the Zulu Empire, he revolutionised the whole system of Zulu life through the centralisation of power around amakhanda. He maintained the plateau of the capital city tidy and "sacred", organised and trained a large army of 10,000 warriors split into impis (regiments), appointed efficient commanders over his well disciplined impis, created an industry for smelting iron for weapons and agriculture tools, initiated a system of tribunal law, created a special department to organise agriculture activities and storing grains in underground stores inaccessible to enemies. Therefore, the settlement on plateaus and aggregation in mountain cities throughout the Empire were for socio-political and economic purposes. Cities on plateaus and villages on hills also served as military strategic points.⁴²

On the account of this skilful organisation, Shaka became the sole leader over the powerful northern chiefdoms. He now turned his attention to southern regions. His military campaign in the south was easy, just providing a job for his energetic warriors. They

swept Natal clean. Shaka then established his headquarters by the Umuzimukulu River. The second division of his army conducted a less successful campaign against southern peoples, in the region of Mount Ayliff and Mount Free at the Upper stretch of the Umuzimuvubu River.⁴³ This seemingly incomplete control of the region prevented him from bringing into the Empire all the Nguni regions in the south.

Shaka extended his Empire in all these regions occupied by the Nguni. In other words he created from the insignificant Zululand the "Nguni Empire" (see a plate page 321 and a map page 322).

The Zulu Empire knew years of golden age under Shaka's charismatic leadership until his mother Nandi died in 1827.⁴⁴ By the year 1828 Shaka's subjects could no longer bear his sadistic brutality and psychopathic cruelty.⁴⁵ As many of his army commanders, with thousands of people, took refuge in neighbouring countries, the Zulu experienced a situation of socio-political uncertainty. Many tribes in more distant parts did not wait for the wrath of the mourning king to reach them. They fled, falling upon other people who happened to be in their way, and they also sometimes joined up "a fugitive horde". This caused far reaching migration of tribes and movements of refugees.⁴⁶ The mass movement of refugees marked the beginning of the Zulu Empire decline and a loss of potential leaders, thus creating a vacuum

in charismatic leadership in the post-Shaka era. In this state of affair, Shaka was assassinated by his half two brothers, Dingane and Mhlangana. His last words, as he lay dying, predicted the end of his Empire and the beginning of the misery of the Zulu under the white colonial rule. He told his assassins: "You think you will become chiefs when I am dead. But it will not be so, for the white man is coming and you will be his slaves."⁴⁷

THE POST-SHAKA PERIOD OF VACUUM IN CHARISMATIC LEADERSHIP

The boundaries of the Zulu Empire changed greatly in the course of years, between Shaka (1816-1828), the founder of the Empire, and Cetshwayo (1872-1879), the last great Zulu king. But one may say that the "core" of the kingdom remained the same, laying between the Phongolo and Thukela Rivers. It was surrounded by waters: valleys in the north and south, the Indian ocean in the east and valley of the Mzinyathi (buffalo) River in the west.⁴⁸

When Cetshwayo kaMpande came to power, the Zulu Empire was reduced to less than half. It did not include regions beyond the Thukela River. He ruled over only some 300,000 people, most of them living between the Thukela and Mzinyathi Rivers and the valley of Phongolo. He established his capital city at Mount Ulundi, perhaps

because it was situated almost in the centre of the remainder of the Zulu Empire. Ulundi, like Mbanza Kongo in Zaïre and Zion-Jerusalem in Israel, was religio-political centre, where state meetings and national religious ceremonies took place under the chairmanship of the king himself. So both secular and sacred power spread outwards from the mountain city, the geographical locus of the kingdom. "All paths ultimately found their way to the king's kraal." In other words Ulundi became the navel of the Zulu world (see a plate page 323).⁴⁹

Ulundi, being the centre of the impis' power,⁵⁰ was the target of British army invasion. British force did not make the same mistake that had led to their greatest humiliating defeat since the Crimean war,⁵¹ at Isandhlwana on January 11, 1879. They marched into Zululand resolved to hit at the heart of the kingdom. The troops reached Ulundi on July 4, 1879 where the king's impis made their last stand to defend the capital city.⁵² When the British army burned the mountain city of the king's residence, the Zulu kingdom, prestige and power went up in smoke with it.

The breaking up of the kingdom into small units of independent thirteen chiefdoms followed the war. The so called "Wolseley's settlement" was doomed to failure. Cetshwayo had to be brought back from exile.

The last great king of the Zulu Empire, humbled in exile, came back only to find his kingdom divided. Only

a strip of the region, between the Mhlatuzi and Mfolozi Rivers, was left for him. Cetshwayo ruled over 1/3 of his former kingdom or 1/6 of the Shaka's Empire. Because the reserve covered the territory between the Thukela and Mhlatuzi Rivers, and the northern portion was given to an independent chief Zibhebu as a check to Cetshwayo's rule.⁵³

Upon hearing the news of the king Cetshwayo returning from exile, the usuthu delegation,⁵⁴ headed by izikhulu: Mnyamana, Ndabuko and Ziwedu, went to Emakhosini to meet the king. He made a secret pilgrimage to this most "sacred place" in Zululand.⁵⁵ Besides political affairs, it is believed that religious ceremonies took place there.⁵⁶ The attempt was to appeal to the ancestors for the restoration of Zulu prestige and power. Only the king could officially approach the ancestors so that they, in turn, could present the needs of the king and his people before Unkulunkulu (Supreme Being). Therefore Mnyamana, the chief councillor to the king, wanted to give people some time to dance and celebrate at the graves of Cetshwayo's ancestors before the installation ceremony at Mount Emthonjaneni, some 44 miles inland and 3,281 feet above sea level.⁵⁷

Cetshwayo only ruled eight months (from January 29 to October 17, 1883), after which Ulundi was burned again, this time by Zibhebu's army. Cetshwayo took refuge in innqaba (stronghold of caves) situated high on the Mome

stream surrounded by Nkandla forest, which had large and complex caves. "From Enhlweni a narrow tunnel, complete with blind alleys and dead ends, was hacked through the forest to caves above a water fall where Cetshwayo had his hideout."⁵⁸

After the destruction of the army headquarters, Ulundi, the king's impis adopted guerrilla warfare tactics of "hit and run" into innqaba in mountainous forests north of Black Mfolozi. These caves were prepared during Shaka's time for self defence and refuge. "Some were large that they housed not only women and children and their defenders, but livestock as well."⁵⁹

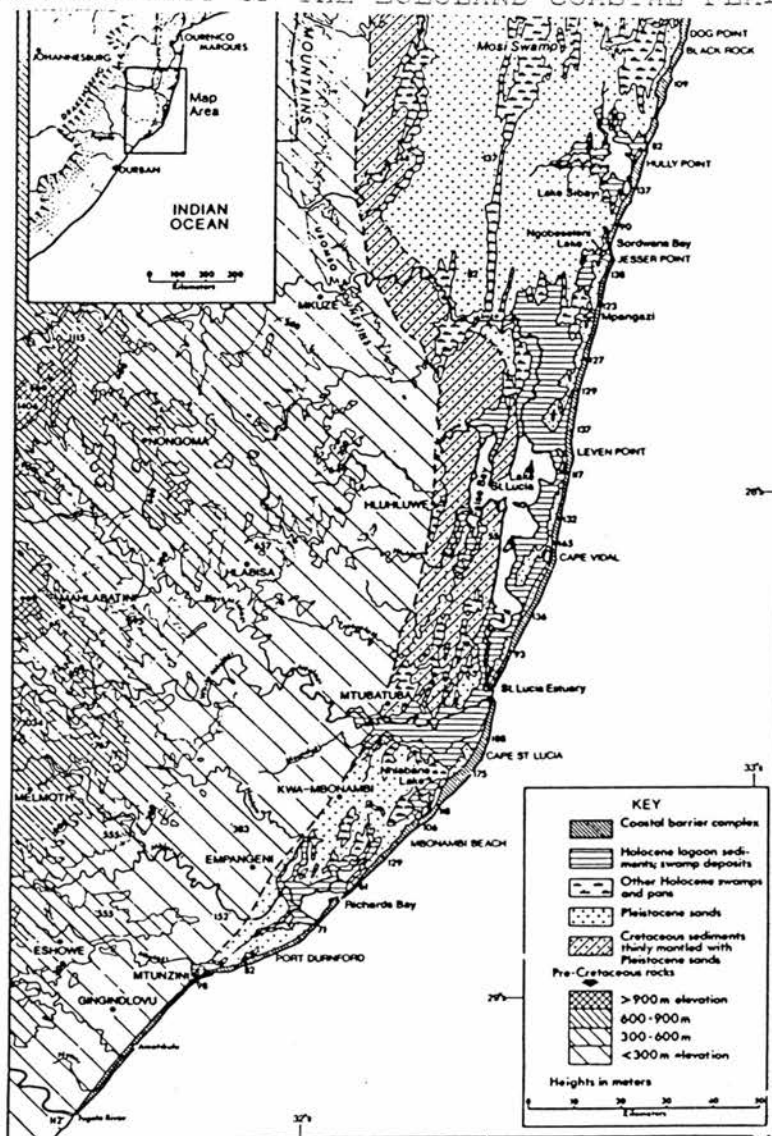
In this analysis of topographical features of the land settlement of the Nguni, the establishment, decline and destruction of the Zulu Empire, we have observed that the Zulu regarded the mountain city as a centre of power, and a symbol of unity. The king's impis defended the central mountain city for it stood for the security of the entire Empire. The whole system of Zulu life centred on their mountain plateau of the capital city. The centralisation of political power and economic resources influenced the patterns of settlement and social structure, which was based on aggregation of imizi and amakhanda. The plateau of the king's kraal was the centre of religio-political activities and the heart of national economy and security. Ulundi, like Mbanza

Kongo and Zion-Jerusalem, was the king's fortress and the army's stronghold.

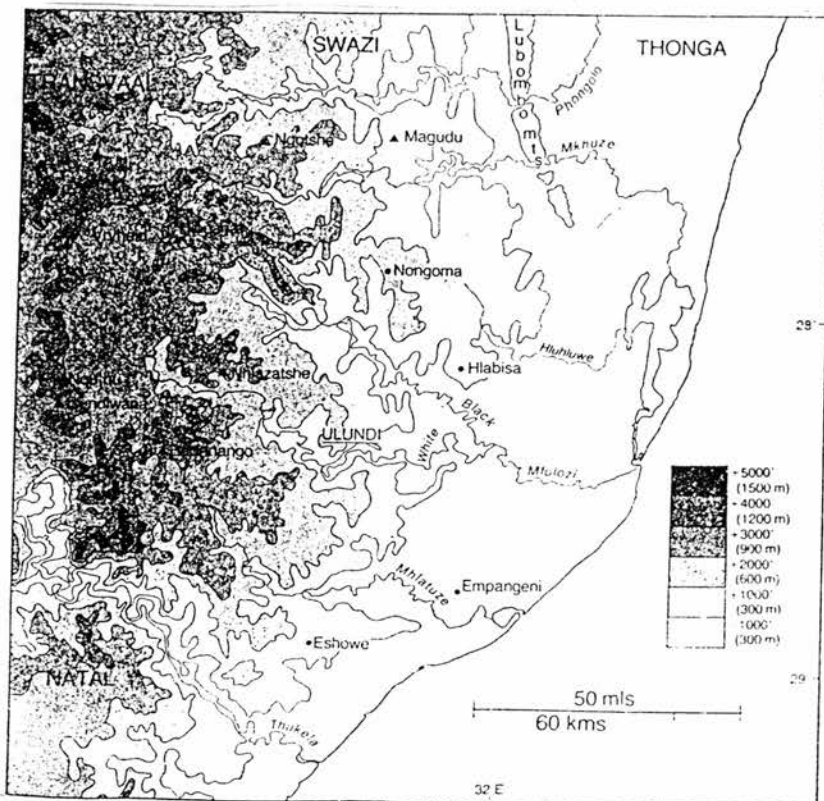
Shaka became a national hero, he created the Zulu Empire through warfare, building innqaba of caves in many mountains for defence and retreat. Cetshwayo, driven from the mountain city of security, went into these caves of refuge.

During this time of humiliating experience, as predicted by Shaka, the only Zulu hope lay with a charismatic leader who would emerge with religio-political power. The situation called for another Shaka who could redeem the prestige of the Zulu Empire. In this state of affair, "at least one Zulu was finally convinced that the king was returning to his country when he heard that Shaka in a form of snake has swum the Thukela River on his way to Zululand".⁶⁰ The person of the charismatic character of Shaka was later on to be found in the person of Isaiah Shembe who, by the time of the Zulu Empire destruction was 13 years old. They needed a religious specialist, a patriarch who would present the case of their situation, through the ancestors, before the arbitrary supreme court of Unkulunkulu.

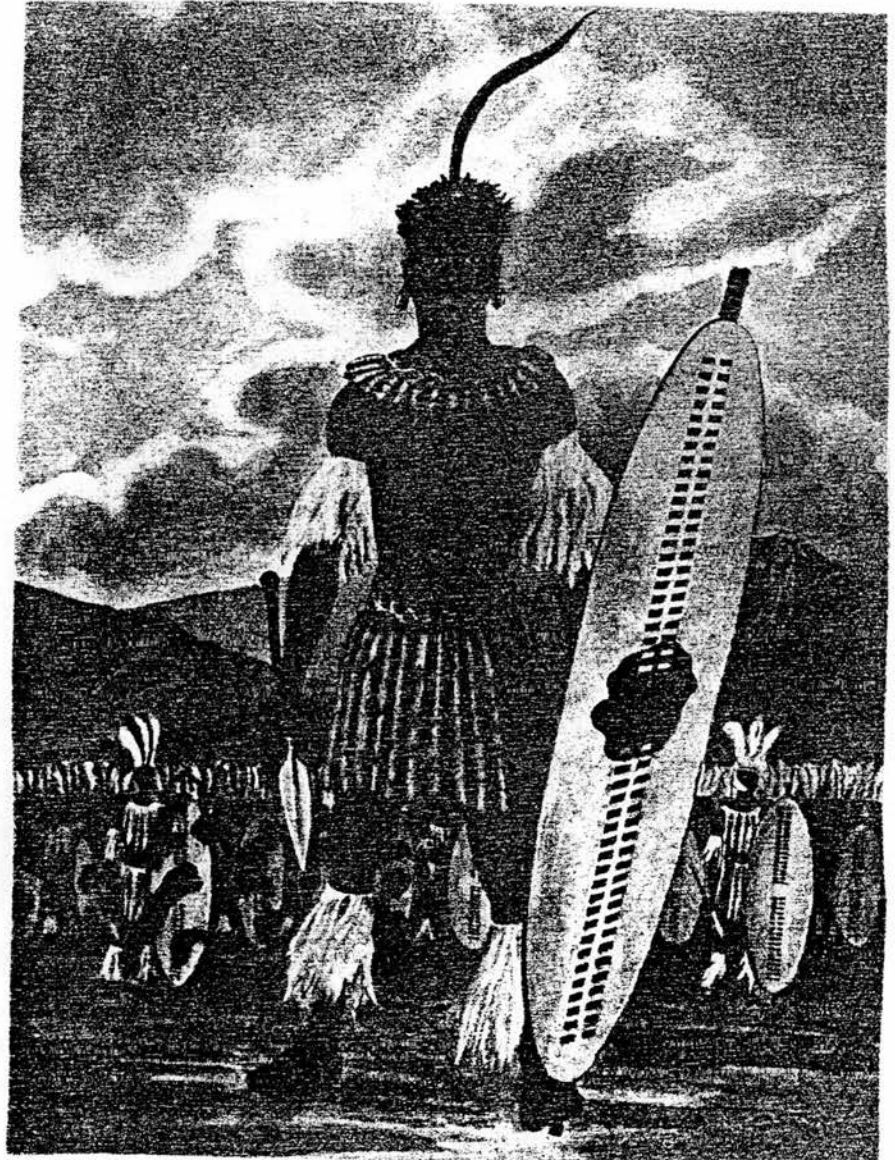
GEOMORPHOLOGY OF THE ZULULAND COASTAL PLAIN



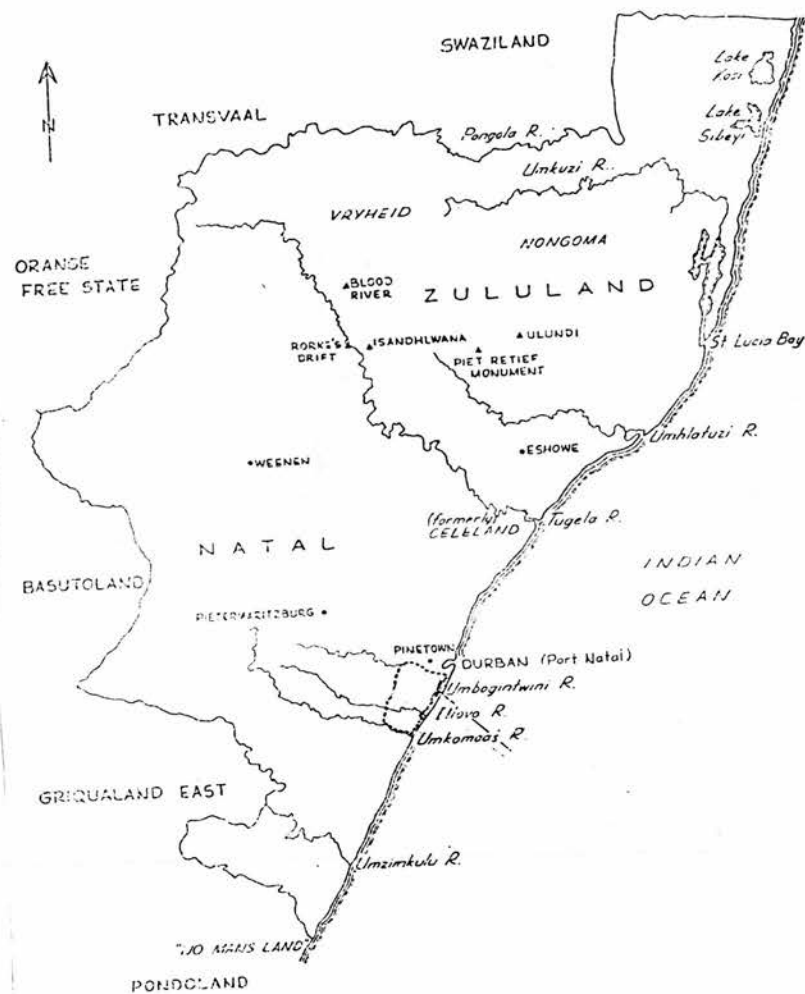
TOPOGRAPHY OF THE ZULULAND



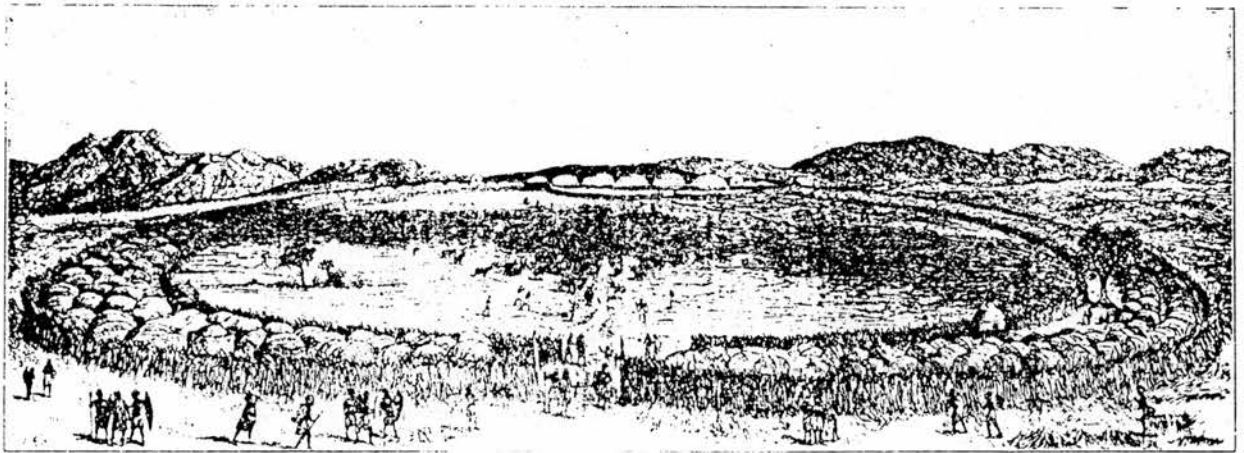
SPRANGUE BLACK DAVIE



THE ZULU EMPIRE UNDER SHAKA LEADERSHIP



CETSHWAYO'S ULUNDI UMUZI



FOOTNOTES TO CHAPTER 9

1. MACGAFFEY, W. The Beloved City: Commentary on Kimbanguist Text. Journal of Religion in Africa, 1969. Leiden. Vol. 2. 140-141. The New Jerusalem (Nkamba) of the Prophet Movement is believed to possess similar features of the Israelites' old Jerusalem and hence Nkamba-Jerusalem dia mpa (beloved city).

2. HUFFMAN, T. N. Archaeological Evidence and Conventional Explanations of Southern Bantu Settlement Patterns. Africa: Journal of International African, 1986. Vol. 56. (3). 292-293.

3. DAVIDSON, B. Africa in Historical Perspective. In Africa South of the Sahara 1987, 1986. London. 16th edition. 5-6. It is believed that there is a link between the Bantu migration towards the South of the Continent and the cattle movement from North to South Africa. "Pastoralism has been present in the pre-desiccated Sahara at least 4,000 BC, the earlier domesticated cattle there being the so called Hamitic longhorn (which had come into Egypt from the Near East around 5,000 BC.) There were later joined by a shorthorned type, Brachyceros, also of Egyptian and initially of Near East origin. These two types, or rather their evolved descendants, have formed the herds of western and central Sudan, north of the wide tsetse belt (inimical to cattle) which reaches from southern Senegal to north Kenya... It was the Sanga, herded down through the tsetse free eastern highlands into the larger tsetse free grasslands of the centre and the south, which formed early herds of Bantu and other pastoralists in those regions."

4. Ibid.

5. KING, L. C. South Africa Scenery: A Textbook of Geomorphology, 1942. Edinburgh. 185. See also COLE, M. South Africa, 1961. London. 131 ff.

6. BETTIE, W. VAN, RONE, H., LORA, G. VAN, eds. South Africa 1981 Official Yearbook of the Republic of South Africa, 1982. 8th edition. Johannesburg. 6.

7. KING, L. C. op. cit. 261-262.

8. Ibid. 263.

9. BETTIE, W. VAN, RONE, H., LORA, G. VAN, eds. op. cit. 6.
10. Ibid. 6-7.
11. Ibid. 7.
12. KING, L. C. op. cit. 264.
13. OMER-COOPER, J. D. op. cit. 13. Some Portuguese shipwrecked on the east and oral tradition give us a rough picture of the period of Bantu migration in the east coast. From these accounts, it is possibly true that the Xhosa were already settled in the region of the upper Umzimvubu by 14th century and by 16th century had spread as far as the south of the Umtota River, and by 18th century they had reached the southern region of the Fish River.
14. Ibid. 15.
15. Ibid. 25.
16. GUY, J. The Destruction of the Zulu Kingdom: The Civil War in Zululand, 1879-1884, 1979. London. 4.
17. OMER-COOPER, J. D. op. cit. 24.
18. BETTIE, W. VAN, RONE, H., LORA, G. VAN, eds. op. cit. 76.
19. Ibid.
20. Ibid. 77.
21. Ibid.
22. COPE, J. op. cit. 69.
23. READER, D. H. op. cit. 8-9
24. King, L. C. op. cit. 300. L. C. King thinks that there were exceptional, and perhaps represented an earlier cycle of erosion, which was current only in the Drakensberg zone.
25. Ibid. 299. "The entire province is a monument to river erosion directed from west to east the valleys being usually 2,000 feet deep, inevitably therefore, the boundary line between this zone and Midlands province is some what sinuous; but it cannot be defined in terms of

contour lines for the spurs acquire gradually the characters of the Midlands Belt though often high above its general level."

26. Ibid. "The range, with powerful lithological control, runs north-south, on the west lies Law Veld and Lebombo Flats, yet thirteen rivers flowing in the west-to-east courses across the low country fail to deviate in the slightest and plunge into the face of the range to negotiate a passage in the deep ports, usually more than five miles long, but more often than not only the width of the stream at the bottom."
27. Ibid. 297-298. As a whole it looked as a flat but considerable relief could be found in any one location, "and about its margin the Low Veld cycle has succeeded in detaching masses from it and indenting its outline."
28. Ibid. 295.
29. ORME, A. R. Barrier and Lagoon Systems Along the Zululand Coast, South Africa. In Coastland Geomorphology, ed. D. R. Coates, 1973. Binghamton. 181.
30. KING, L. C. op. cit. 301.
31. HEYDORN, A. C. F., FLEMMING, B. W. South Africa. In The World's Coastline, ed. E. C. F. Bird and M. L. Schwartz, 1985. New York. 658.
32. COPE, J. South Africa, 1967. London. 2nd edition. 68.
33. Ibid.
34. Ibid.
35. READER, D. H. Zulu Tribe in Transition: The Mkhanya of Southern Natal, 1966. Manchester. 4. When the Zulu chief Senzangakhona, Shaka's father, died in 1916, the young warrior felt strong to establish himself in the Zulu chieftainship. Dingishwayo in whose army Shaka served decided against the idea pointing out that there was no vacancy in Zulu leadership. There was Sigujana, Shaka's half brother and legitimate heir. Shaka created the vacancy by having Sigujana assassinated, just after he had been installed as a chief.

36. Ibid. 5.
37. Ibid. 7. See also GUY, J. op. cit. 9.
38. Ibid. 10. "it was the day-to-day labour within these homesteads, and in the land associated with them which, from time to time of Shaka to Cetshwayo, provided subsistence and the surplus upon which the continued existence of the kingdom depended."
39. Ibid.
40. HUFFMAN, T. N. op. cit. 291.
41. Ibid. 292.
42. Ibid. 291.
43. Ibid. 292. "... military presence from Zululand was felt on the plateau by at least 1821, various marauding groups of displaced Sotho-Tswana moved across the plateau in the 1820's..."
44. READER, D. H. op. cit. "During the wailing ceremonials following the death of Nandi, regiments were sent to scour the countryside and all who were not participating in the wailing."
45. Ibid.
46. COPE, J. op. cit. 69.
47. Ibid. 70.
48. GUY, J. op. cit. 4. There were five major river systems: the Thukela, Mhlatuzi, Mfolozi, Mkluze and Phongolo which were separated by level ground. The sides of the valleys were deeply incised by some streams which created broken country.
49. Ibid. 29.
50. OMER-COOPER, J. D. op. cit. 47. The three impis: Umbonandi, Nokenki, and Umucityo. CETSHWAYO kaMpade. A Zulu King Speaks: Statements Made by Cetshwayo kaMpande on History and Customs of His People. Edited by C de B Webb, J. B. Wright, 1978. Pietermaritzburg. 32.

51. THOMPSON, L. Subjection of the African Chiefdom. In The Oxford History of South Africa: South Africa 1870-1966, ed. M. Wilson and L. Thompson, 1971. Oxford. Vol. 2. 264.
52. OMER-COOPER, J. D. op. cit. 47.
53. GUY, J. op. cit. 159. Sir H. Bulwer, the Governor of Natal and Special Commissioner for Zululand, was persuaded that Zibhebu would be useful by acting as a check on Cetshwayo, if he were left as an independent chief. This Zibhebu did and actually put an end to the Zulu kingdom.
54. Usuthu is a generic name of Cetshwayo's people or Mshweshwe. COLENSO, J. W. Zulu-English Dictionary, 1905 (Republished in 1967). Natal. 563.
55. GUY, J. op. cit. 183. Izikhulu were members of the highest court, or council of Zulu kingdom.
56. Ibid. 170.
57. Ibid. 167.
58. Ibid. 193.
59. Ibid. 204. "...in 1883 the upholders of the Zulu royal house had lost their cattle were enable to turn to the urgent tasks required by the agriculture cycle and were forced to seek refuge beyond their borders or were driven further into forests, caves and mountain strongholds." Inngaba being scattered all over the mountainous terrain and forests were also used by Zibhubu's army who decisively defeated the usuthu impis.
60. Ibid. 171. Shaka was buried near the Thukela River.

CHAPTER 10

THE COSMOLOGICAL SIGNIFICANCE OF THE MOUNTAIN OF UNKULUNKULU IN RELATION TO THE ROLE OF ZULU RELIGIOUS SPECIALISTS

In keeping with tradition, Zulu people regard religious specialists as people of the mountain of Unkulunkulu who serve Him and present the needs of His people there.

In this chapter we shall analyse the cosmological significance of the mountain of Unkulunkulu in relation to religious specialists' activities. In doing so it is important to discuss some of the "cosmic mountain" aspects according to Zulu world view as: a centre of political legislation and socio-religious activities, a meeting place of Unkulunkulu's messenger and man, Ekuphakameni: the centre of communion with the saints, Ekuphakameni: the mountain of life giving-water, Ekuphakameni: the mountain of Unkulunkulu's glory for the nations, Ekuphakameni: the gate of heaven and house of Unkulunkulu.

COSMIC MOUNTAIN AS A CENTRE OF POLITICAL LEGISLATION AND SOCIO-RELIGIOUS ACTIVITIES

Traditionally the Zulu cannot directly approach Unkulunkulu "the Great, Great One", "the Old Old One",¹ "the Proparent", "the First Man or Woman", "the

Originator of all things", "the First and Greatest Ancestor".² He is the original ancestor or Creator whose name they have forgotten. The Zulu custom of ukuhlanipha forbids the utterance of names of certain high respected people. The name of Unkulunkulu was "too holy" to be taken on human lips, so its use was forbidden and in the course of time the Zulu forgot it,³ because He "left no progeny" to be remembered.⁴ Since the proper name of the Supreme Being has been forgotten, He became known by different titles, some of which are philosophical, such as Zivelela. "The root of the word: "ukuvela" is to come forth, come into being", and the reflective relative form is ukuzivelela, "to come into being of oneself." Uzivelele means "he who comes himself into being, he who is of himself."⁵ The Zulu now refer to Unkulunkulu only by His attributes, and these include Nkosi epezulu (the Lord of heaven) or sometimes they identify Him with heaven itself (cf. 2 Kings 1:8; Is. 40:3; Mat. 3:2; 4:17; 5:3, 10, 19, 20) or "Hen of heaven".⁶

The most important factor is, in keeping with the Bantu tradition of hierarchy, that people go to Unkulunkulu through their ancestors whose names they still remember. And these ancestors are officially approached by the chief, the patriarch of the Zulu community. For instance at the time of drought, "... the chief is the highest priest at rain-rites. He is the one who is allowed to approach his dead father who in turn

addresses himself to the dead grandfather, the latter to the great-grandfather and so on, until finally the prayers reach Unkulunkulu."⁷ This explains why I. Shembe, in his izihlabelelo, often refers to Unkulunkulu by His attributes. One Zulu prayer-song tells us who people think this Unkulunkulu is:

May our Unkulunkulu ever look upon us (the Unkulunkulu who begot our grand fathers).
For who begot my grand father is my great-grand father;
And he who begot my father's grand father is Unkulunkulu, the first of our family.⁸

The concept of associating the king or a religious specialist with the mountain of Unkulunkulu, to which his residence is attached, indicates that its peak is believed to be the closest place to the Supreme Being a human being can get. It is also the source of power, fertility and the genesis of life itself.⁹ There is no shortage of such "sacred mountains", there are scattered all over Natal and Zululand. They possess certain characteristics of supernatural power. Those with such characteristics have on the summit isiguqo (a kneeling-place, see page 360). "Hills with isiguqo are never pointed with a finger. The clenched fist is used instead."¹⁰ The king, being a representative of the "holy place", claims that he has a better chance of access to the Creator for rainmaking and for some other religious functions. The founder of the Zulu Empire, Shaka Zulu (Shaka of the sky) is a good example of this. The children of the Zulu king are abantwana (children of

the sky). Thus when the king addresses himself to Heaven he speaks to His father.¹¹

As with the king of the Bakongo , things of the Zulu king's body were sacred. He was supposed to possess special rainmaking "medicine". The dead Zulu King's nails, hair and some portions of his skin were also treated as "sacred objects". They were ingredients of the rain medicine, which included inkotha or "sacred coin" of the Zulu king and some dirt from the corpses of the past kings.¹² The ritual ingredients possessed by the king alone meant that although he could delegate any and all the responsibilities, no one else could preside in his place at the state council and national celebration of the new crop. All people were required to go up to the royal kraal for national feast of thanksgiving of the First Fruits.¹³ The celebration of the First Fruits embraced a number of important aspects of Zulu life: fertility cult, political legislation, military campaign, strengthening and renewal of the king, religious celebration and sacrifice.¹⁴

The Zulu treated the mountain of Unkulunkulu as their socio-political and religious centre for political legislation and ritual celebration.

The annual Feast of the First Fruits took place in December each year. People made a pilgrimage up to the king's residence to honour him. The king announced new law or any change he wanted to make, before which, the

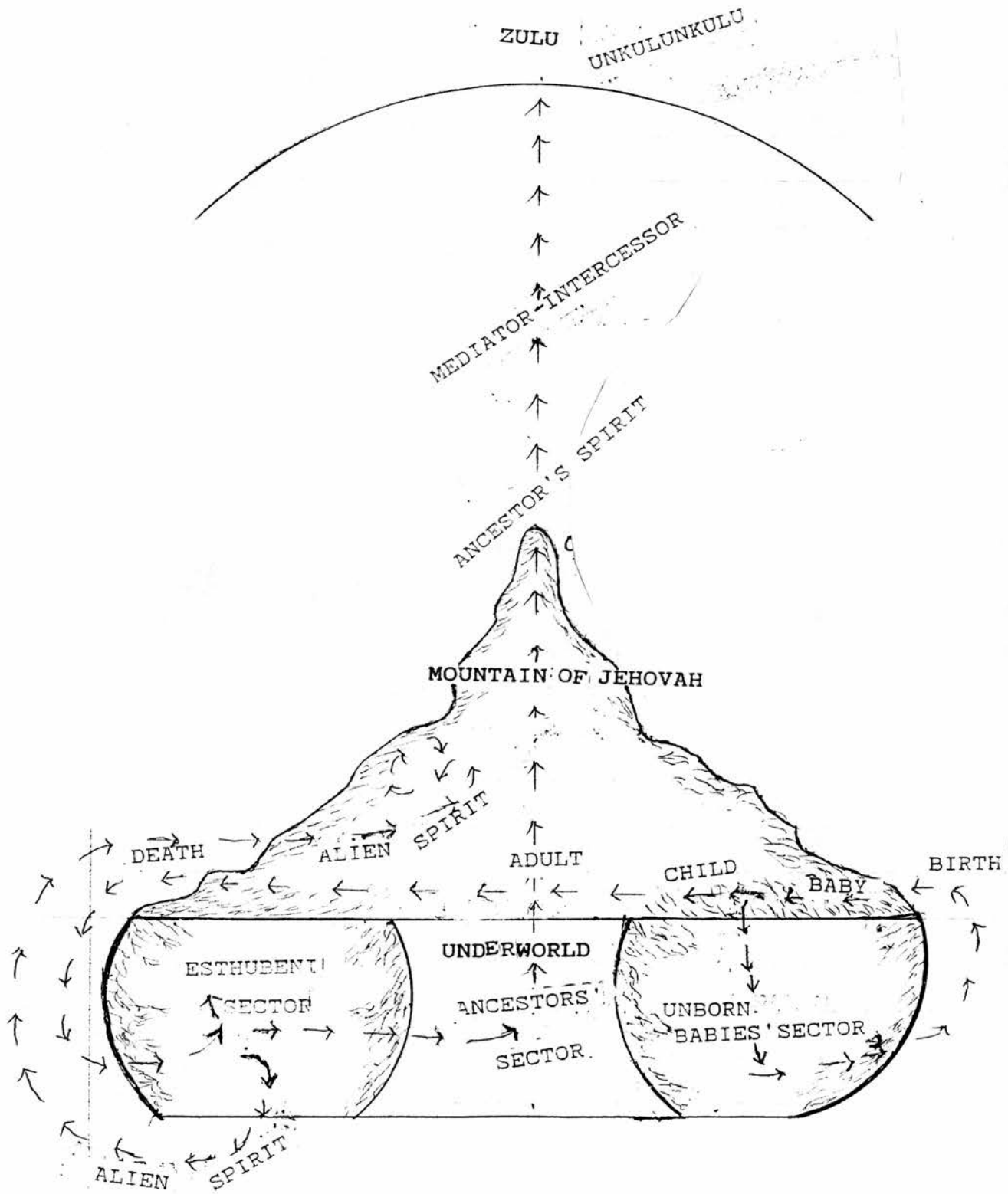
appointed chief called on different amadhlozi (the spirits of the ancestors) of the king.¹⁵ It is said that as soon as amadhlozi of the king were mentioned, inyandezulu (a large green snake) would suddenly appear, and jump up in the air. Then as soon as the Zulu beat their shields and shout "Bayete",¹⁶ it would then disappear.¹⁷

Bearing in mind Zulu world view regarding man's inability to approach Unkulunkulu directly, religious specialists are helpful to the Zulu society. Through them people approach the ancestors who, in turn, intercede before the deities above on their behalf. It is believed among the Zulu that Unkulunkulu lives in heaven along with iNkosazana yezulu (the Princess of the sky), but the spirits of abaphansi (living-dead) live in the underworld. The deities who live above are too far and in a remote place to be often invoked. But abaphansi, when they become ancestors, are more accessible and concerned with the welfare of their offspring day- to-day life.²⁷

In Zulu cosmology, the spirit world is thought of as divided into three sectors: that of unborn spirits, that of esthubeni (the place of the spirits of recent living-dead), and that of the ancestors (see a diagram of Zulu cosmology page 335). The biological event of the woman's conception is believed to be an entry of the spirit from the first sector of the unborn spirits. During the first

year of the baby, a sacrifice is made to homogenise it into the family under the protection and care of the parent's ancestors. The sacrifice gives it a social status and a ticket of passage into the cycle of life. This means its spirit will go through the process of life and finally join the body of the ancestors. If the child dies before this ritual sacrifice of integration is made, the child falls off from the wheel of life and it goes back to the sector of the unborn spirits,²⁸ perhaps to wait for another chance.

THE ZULU COSMOLOGY



Admittedly, there is a striking similarity between Zulu esthubeni ("an in-between state") and the Roman Catholic purgatory. The esthubeni section is lonely and unhappy place of waiting for "redemption". The dead in esthubeni long for the opportunity to gain access to the section of the ancestors (cf. Luke 16:25-26).²⁹ It seems most people, who cannot count on some merits of their own, wait for this redeeming sacrifice to be made on their behalf. The sacrifice can be also made in life, when a person moves from one family to another in the case of marriage. At the wedding ceremony two beasts are sacrificed to integrate the bride into the new family and introduce her to the ancestors of the bridegroom.³⁰ If this religious ritual is not done, the bride may later on complain that her husband's ancestors do not know her.³¹ She is afraid that when she dies, she may find it difficult to negotiate a place among strange ancestors of her husband. The following table shows different types of sacrifices and duties of religious specialists representatives of people in the council of the ancestors:³²

TYPE	VICTIM	WORSHIPPER	REASON	PARALLEL
<u>Imbeleko</u>	goat	baby	divine protection	1 Sam. 1:24-28
<u>Ukubuyisa</u>	goat, ox goat, cow goat	man woman minor	integration with the ancestors	-
<u>Ukubonga</u>	goat or ox	successful person	thanksgiving	Lev. 3; 7:12-15

<u>Ukucela</u> <u>izihla-</u> <u>nhlanhla</u>	goat	adventurer	pray for blessings	Gen. 28:18-22
<u>Ukushwe-</u> <u>leza</u>	goat	offender	appease divine anger	Lev. 4, 5
<u>Ukuthetha</u>	goat	unlucky person	plead for mercy	Num. 15:22-26
<u>Ukukhomba</u> <u>inxiwa</u>	goat	family	consecration of a house	Lev. 14:48-53

With this understanding of religious specialists' function of integrating and keeping people in touch with their ancestors. When a person dies, it is their duty as agents of Unkulunkulu to integrate ritually the spirit of the dead to the body of the ancestors.³³

It is therefore in the context of this mythical association with life and death, this world and the spirit world that people understand religious specialists' role and response to divine call. Their services are much required in the case of indiki (alien spirit), when men die where they work far away from home, and thus their spirits are not integrated with the spirits of their ancestors.³⁴ The alienated homeless spirits wander about in the hills and mountains looking for their place (cf. Luke 11:24).³⁵ They then become a menace to the public and cause illness in process. In this case only a religious specialist who was himself possessed and healed can initiate the patient into the spirit cult. Such treatment takes about three months, during which the alien spirit is placed under the care of the ancestor male spirit to avoid any further

attacks.³⁶ The ancestral spirit protects, blesses and acts as mediator and intercessor before Inkosi epezulu on the behalf of the chief and his people.³⁷ The religious specialist, through the help of the ancestors, treats indiki which sometimes develops into a helpful spirit. A person possessed by Indiki, if successfully treated, may be possessed by izingoma, the traditional ancestral spirit, and become a full fledged medicine man who will have special ability in treating indiki patients.³⁸

Besides indiki, another kind of spirit possession introduced in South Africa by people from the north is known as ufufunyane. When such spirits have been exorcised, "they roam the country side in small bands and may attach themselves to people who are not sufficiently fortified against them." (cf. Luke 11:24, 8:32).³⁹

The Zulu religious specialists treat and deal with three types of spirit possession: izingoma, morally acceptable ancestral spirit;⁴⁰ ufufunyane, evil spirit; indiki, helpful only after treatment. Indiki, like izingoma, when brought under control may provide useful services in the community. In Zulu mind the religious specialist is Inkosi-sent servant in their midst to solve some of socio-religious problems. Inkosi epezulu sends other messengers from heaven for man's service.

THE COSMIC MOUNTAIN AS A MEETING PLACE
OF UNKULUNKULU'S MESSENGER AND MAN

Besides the ancestors' spirits which come from the underworld to help their offspring, through the mediation of the religious specialist, it is said that iNkosazana yezulu (the Princess of heaven) comes down from the land of the deities above to visit people on earth, especially maidens. She comes to teach people how to make beer, to plant, to harvest, and do useful art.⁴¹ The Zulu maidens look up to iNkosazana yezulu for help. iNkosazana yezulu or iNkosazana yosezulwini, sometimes referred to as Nomkhulwana, is known as the heavenly Princess whom the Zulu maidens call their "sister". The Zulu girls brew a special beer known as uNomdele when the spring mist appears on the local mountain. Upon this appearance the girls are excited and say, "Our friend, inkosazana, has come down from the sky onto mountain."⁴² The common belief is that the heavenly Princess would not descend anywhere else except on the "sacred mountain", from where she inspects the natural beauty of the earth such as sprouts in the close vicinity of the hill, preferably vegetation growing over the water. During this season of iNkosazana's visit, men avoid climbing the mountain because of the great respect they have toward her.⁴³

The girls take a couple of cows to the mountain of celebration, each carrying with her uNomdele and some

seeds to be blessed by iNkosazana yezulu for the garden the girls will prepare for her. They place them on an overhanging stone for iNkosazana to see clearly from far. Then they sing their special song of invocation to her:

Come our sister!
It is for you that we have prepared!
Here is food prepared for you!
Come, our sister!
We have brought it here for you!⁴⁴

The maidens prepare uNomdele with special care for their big day of celebration. They refer to the festival as isonto lethu "our sunday" or "our ritual".⁴⁵ The day would be spent mainly in gossip and amusement, singing and dancing, beer-drinking and celebration of their anticipated marriage (cf. Judges 11:36-40, 21:19-21).⁴⁶

When a girl is married or found with a child before marriage, she is automatically excluded from the group of maidens, because they believe that their iNkosazana is intombi (a virgin). This group of virgin girls uphold the Zulu traditional virtue of socio-religious purity, which is still maintained by the virgins of Ekuphakameni. The prophet I. Shembe sent away from the "holy mountain city" the girls who failed the annual test of virginity.⁴⁷ Those who were confident sung the following song, perhaps, in keeping with the traditional invitation for their matron to examine them:

Ngosina nginethemba	I will dance with confidence
Ngiyitombi yomNazaretha,	As a virgin of aManazaretha,
Angiyikwesaba lutho	I shall not fear anything
Ngoba mina ngiphelele.	Because I am complete.

Nathi siyakwethemba,	We shall also be hopeful,
Nayizolo besikwethemba.	We trusted you yesterday. ⁴⁸
Nanamuhla siyakwethemba.	We shall trust you today.

The Princess of the Zulu virgins is believed to be sent by Unkulunkulu or iNkosi epezulu to help them in their anticipated womanhood.⁴⁹

Unkulunkulu sends another heavenly messenger, inyoni yezulu, (the bird of heaven) to abelusi bezulu (heaven-herds) or izinyanga zezulu (experts of the sky). In theory any Zulu man can become a heaven-herd. But he has to meet certain requirements by giving a proof that he has survived a violent strike of lightning, which shows that the Heaven has appointed him a heaven-herd.⁵⁰ The Zulu approach heaven-herds with great respect because they are believed to protect people, animals, homes and fields from violent and dangerous storms.⁵¹

The Zulu attribute all thunder and lightning to uMve-elenduna (male thunder) which is gentle and highly respected. Elesifozane "female thunder" is loud and sharp like the tongue of an angry woman. This elesifozane is harmful and it is feared by all people.⁵² The common Zulu opinion is that the Lord of heaven expresses his anger and bad temper through this fearful lightning.⁵³ The victim of lightning is buried in a special way, "with his right hand protruding above the earth," and pointing to the sky so that people may see where he has gone.⁵⁴

Like many Bantu people, the Zulu believe that

lightning is a fire in a form of a bird (hen), so it is called inyoni yezulu (the bird of heaven).⁵⁵ This common belief explains why a chicken is chosen as an appropriate peace sacrifice among many Bantu peoples. Inkosi epezulu communicates with His people on earth through inyoni yezulu.⁵⁶ Here is the description of the home of the Zulu heaven-herd whom A. I. Berglund calls X:

"surrounded by a very stony land, and the houses comprising the homestead are built of stones, with the exception of his private hut. his own dwelling is built in Zulu fashion. Immediately behind the homestead the land rises steeply to a mountain peak. On the top of it is a place of prayer. People in great need, who have decided to approach the Lord in-the-sky directly, dress in white and, preferably on Thursdays or Saturdays, climb the mountain and pray on the peak. The place of prayer on the mountain is called isigugo (literally kneeling place). It is a round opening with a radius of about 1 1/2 meters, from which stones have been removed, except ten stones painted white with white wash arranged in a heap in the middle of the opening. X claims that he prays and meditates regularly in isigugo."⁵⁷

The Zulu believe that inyoni yezulu is sent to help them solve their problems. The heaven-herd needs it to prepare the lightning umuti (medicine) L. Madela, one of the Zulu heaven-herds says,

"When I saw the clouds of the bird [inyoni yezulu] coming, I climbed up Ceza mountain and waited there. The bird knew that I was there. I told uMvelingqangi [the Lord-of-the Sky] that I would meet it there. So it flew this way that way, going up and down, and looking for a way to deceive me. But the egg was pressing, at last it came down. When it stopped at the end of the furrow then it sat down for a while. It led three eggs. When it led the third egg, I was on it with this stick (umunka), beating it

on the head and everywhere until it fell down. Then I cut its throat so that the blood might come out on the top of the hill, knowing that other birds would come to look for their friend... Yes all the year from then 1966. I used the fat of one bird [to prepare the lightning medicine] it was very fat..."⁵⁸

In this story we should notice two important symbols of cosmological phenomena. The first is the significance of blood that Zulu people see on the mountain of Unkulunkulu and the importance of inyoni yezulu body, with which the heaven-herd prepares the lightning umuti to save lives. The heaven-herd Madela seems to suggest that the shedding of the blood of inyoni yezulu on the mountain meets the approval of Inkosi epezulu, because before the heaven-herd kills His messenger, he consults Him, and apparently strikes a deal. The second symbol of cosmological phenomenon is umunka (thunder tree), with its stick the heaven-herd kills inyoni yezulu. He crushes the steam of umunka to make one of the ten ingredients of lightning umuti.⁵⁹ Umunka itself being a "cosmic tree", its red sap that flows to save lives symbolises human blood. According to the description by heaven-herd X, "It is white inside the bark, just as heaven is white (light) inside without no darkness."⁶⁰ He points out the parallels between the tree and human being: when its thorns are broken off, a red sap flows like human blood. "This is the blood. It comes out as blood comes out human being... That is the

tree that he (the Lord-of-the Sky) himself planted on earth. It is his tree."⁶¹

In addition, the heaven-herd Madela says that umunka is the "tree of life" planted in the Garden of Eden we read about in Genesis. About its cosmological significance, he asserts that the heaven-herds add umunka to the lightning umuti to make the mixture richer with human nature. Thus the mixture symbolises a peace sacrifice of human blood. "With this medicine we say to the bird, 'No, bird of the sky, just remain peaceful. Do not cause troubles. Just look at this medicine. Is it not medicine containing a man? Is it not having the thing made by one who sent you? Just look at it nicely. In this medicine you will find the thing (human being) you are seeking.'"⁶²

Although there is a mixture of ten different ingredients of the lightning umuti, the sap of the crushed branch of umunka and the fat of inyoni yezulu seem to be the most important elements of the mixture that make the lightning umuti more effective. If these two elements are not found in the mixture, "the bird will surely take human being (umuntu)."⁶³ The presence of the sap of umunka (tree of life), the fat of inyoni yezulu (the Lord's messenger) on the "sacred mountain" bring heaven and earth together, divine character and human nature are at one. So there is no longer any need for inyoni yezulu to take umuntu. Consequently the

heaven-herd is in a position to protect people and their properties. So he sings:

Hamba, Nkosi ye Nkosi hamba	Move away thou Lord move
uSonganiso	away, thou Greatest
	of friends
Hamba, uGugabandele.	Move away, thou who
	needest but go down
	on thy knee and they
	(thy adversaries) will
	give in. ⁶⁴

The heaven-herd X calls umunka "umuthi wo buntu" (literally "the tree of humanity" or "the tree of being").⁶⁵ Umuthi wo buntu has both cosmic and dynamic significance. Among Bantu people, the cosmological significance of "umuthi wo buntu" is found and understood in the meaning of the root of the word "Bantu": "ntu", the word after which the ethnic group is called. The analysis of the word bantu may help us to understand the dynamism and cosmological significance of umuthi wo buntu: bantu (human beings), bintu (things) hantu (place or universe), kuntu (modality), buntu (personhood or humanity or grace). In "ntu" (the essence of being) there is a dynamic harmony of human beings, things and universe in which the grace of the Supreme Being operates, and in Him only "NTU" (being) is sustained.⁶⁶

It is, therefore, on the basis of this concept of ntu that the Zulu heaven-herds identify umuthi wo buntu with the tree of life in the Garden of Eden, which is supposed to be the "navel of the world".⁶⁷ For them the mountain, on which Inkosi epezulu Himself planted umuthi

wo buntu, is the "cosmic mountain" where earth's life began. On its peak, they find umuthi wo buntu planted for their protection, comfort, and source of life. They praise the Creator in the following song, and celebrate His grace for the gift of umuthi wo buntu whose branches save lives:

God is the source of being.
The source of being is above.
Which gives life to man;
For men are satisfied,
And do not die of famine
For the Lord gives them life,
That they may live prosperously
On the earth and not die of famine.⁶⁸

In this song the Zulu depict Unkulunkulu as the source of being that is symbolised by His umuthi wo buntu, in their midst, in which the three features of the Paradise are envisaged: prosperity, security, and eternity.

The message of Inkosi epezulu is believed to be ideally delivered on mountain settings. Hence the Zulu associate Him and His messengers with the mountain.⁶⁹ Standing on His mountain, the messenger represents the link, the bridge rope (sometimes called "the Tree of creation"),⁷⁰ which linked heaven and earth before He withdrew higher in the sky. These messengers of Inkosi epezulu are sometimes referred to as ancestors who "enter into the earth life of their descendants as members of the heavenly folk. They now represent the heavenly rope through which heaven and earth communicate. They bear in themselves the divine

character of heaven and human character of earth seen from the point of view of their present frequent intercession and communication."⁷¹

Inkosi epezulu is the Lord of the "cosmic mountain". He descends, through His messengers, on the mountain of rendezvous to keep in touch and protect the whole creation: **bantu**, **bintu**, and **hantu**. Isaiah Shembe believed this mountain to be Ekuphakameni.

EKUPHAKAMENI: THE CENTRE OF COMMUNION WITH THE SAINTS

Thixo Nkosi yamakhosi
Sibheke ngomsa wakho
Thina bampofana bakho,
Wena wembethe Ukuphakama
Njnge ngubo.

Lord King of kings
Look at us in thy mercy
We thy poor people,
Thou art clothed with glory
(literally height)
Like a dress.

Chorus

Wozani, wozani. Amen.
Imikhosini emakhulu
yezingelosi
Imi ngaphambi kwakho
Kuphakama,
Imikhosi emikhulu
yabaNgcwele
Idumisa khona uJehova.

Izizukulwane zonke zase
zulwini
Zojabula ngawe Kuphakama,

Uma zingena ngamasango
Zize kudumisa uJehova.
Imikhosi edumileyo
yaba Postoli
Yabafela izwi lakho,
Izephakothi kwakho
Kuphakama
Ize kudumisa uJehovah.

Come, come. Amen.
Large hosts of angels

Stand before thee
Ekuphakameni,
Large hosts of saints

Praise Jehovah there.

All generations of heaven

Will rejoice for thee
Ekuphakameni,
When they come in the gates
To praise Jehovah.
The famous hosts of the
apostles
Who died for thy word,
Have come to thee
Ekuphakameni
They have come to praise
Jehovah.⁷²

I. Shembe in this Isihlabelelo tells us that the

large hosts of angels and the faithful assemble outside the mountain city. They wait for Ekuphakameni to open its gates so that they may join the "saints" inside and praise Unkulunkulu together. He does not say how the "saints" come to Ekuphakameni. It seems these are the living-dead "saints" of Ekuphakameni, who do not need to come through the gate of the mountain city. But the large crowd of angels and the faithful "ngaphambi" (stand and wait) before the "holy city" gates. They request Ekuphakameni to open its gates so that they may join the "saints", who seem to be always there. The prophet clearly points out that all the generations of heaven will come through the city gates rejoicing for Ekuphakameni. And he also says that the hosts of the apostles, who died for the Word of Unkulunkulu, have come to Ekuphakameni.

In the first week of July of the great pilgrimage at Ekuphakameni, a special memorial service called "Feast of the Dead" is held.⁷³ This service is, probably, held mainly in the memory of the prophet I. Shembe. The Kimbanguists hold a similar service for the prophet Kimbangu. Critics such as G. C. Oosthuizen understand the memorial service as a worship of the ancestors. He states that "by the fellowship of the saints, I. Shembe understands much more than the established church in their interpretation of Apostolicium. It includes all those who passed away and who are accepted as holy ones.

Much of the ritual emphasis is associated with the ancestor cult."⁷⁴ He also argues that in I. Shembe's thought there is no distinction between heaven and earth. He thinks that I. Shembe's mind "functions synthetically rather than analytically."⁷⁵ Critics should know that the belief of the immortality of the soul is taken seriously among Bantu people. Any Bantu community belongs to both visible and invisible members. The living-dead are physically absent but they are ever present spiritually.⁷⁶ So veneration is extended to the spirits of those who commanded respect of the community.⁷⁷ The body disappears from this world of the living but the soul is ever present. The personality of an individual reappears with the same nature in the spirit world and it retains the same influence in this world.⁷⁸

What critics call "ancestor cult worship" should be understood in terms of "seniority dominance" and reverence in all social relations. The same respect toward the living patriarch is attached to his personality and it is carried over beyond the grave in the land of the living-dead, which critics mistakenly think "change into veneration and worship of his spirit."⁷⁹ The Bantu system of hierarchy, which cannot be separated from individual personality after death, does not allow indiscriminate veneration of the living-dead as G. C. Oosthuizen seems to suggest.⁸⁰ The

ancestors are those who earned respect of the community by their moral virtues of righteousness and by their social duties of high principled conduct.⁸¹

We should bear in mind that according to some izihlabelelo, such as the following, the pilgrims in the "Paradise" of Ekuphakameni go through a mystical experience of spiritual reunion with the ancestors. It is believed that this takes place in the "Paradise" of the mountain city. The experience should not be understood as confusing the spirit realm and the world of the living or heaven and earth.

Simi sonke phambikwakho
Masango as'Ekuphakameni,
Sifuna ukungena
Sidumise kanye nabo.

We all stand before you
Gates of Ekuphakameni,
We want to come in
And praise [God] with them.

Vula emasango ahko
Muzi was'Ekuphakameni,
Singene, Singene
Sidumise nabaNgcwele.

Open thy gates
City of Ekuphakameni,
That we may come in, that
we may come in
And praise [God] together
with the saints.

Izulu kwanomhlaba wonke,
Lidumise wena Thixo,
Was'Ekuphakameni
Lomane likudumisa.

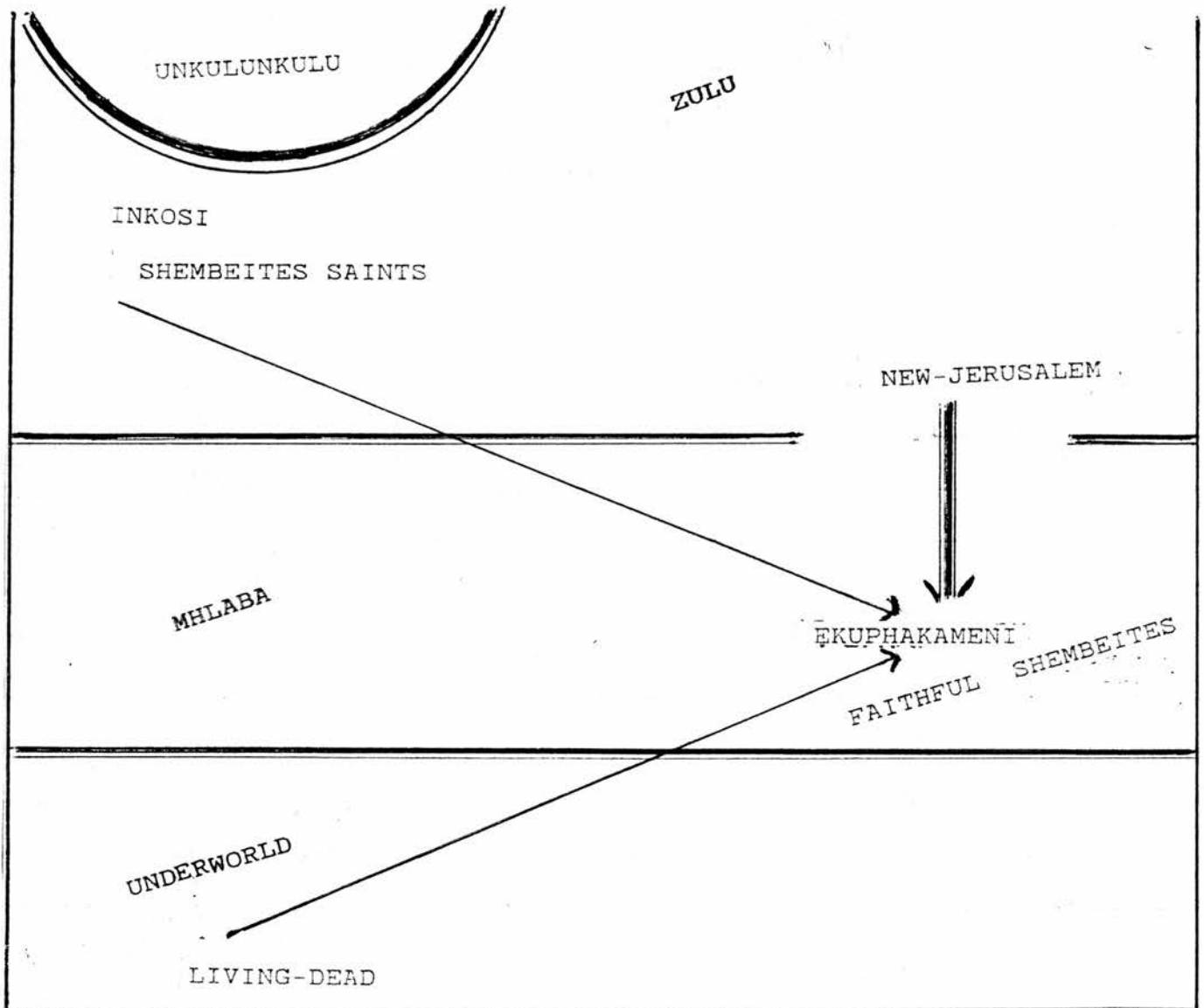
Heaven and the whole world,
Praise thee O Lord,
Of Ekuphakameni
They will always
praise thee.⁸²

The presence of the prophet's mausoleum is a reminder of his spirit's presence with the faithful pilgrims. The mausoleum itself is a symbol of the mystico-communion with the spirits of the ancestors. Mount Ekuphakameni is regarded by the faithful as a place of rendezvous of the earthly congregation, heavenly hosts, and underworld spirits of the ancestors whom they call in the above

hymn nabaNgcwele, "saints" (see a diagram page 352). We are once again reminded in this isihlabelelo that on the mountain heaven, earth, and underworld come together and make the communion of the "saints" (the faithful at Ekuphakameni, ancestors, and heavenly beings) possible. There the word of Unkulunkulu is at work through His prophet. Even G. C. Oosthuizen, the chief critic of the prophet, says that "the word of inkosi [the Lord] not that of Shembe from Ekuphakameni has a dynamic unifying force. The eternal word transcends space, it calls even the dead out of graves."⁸³

Evidently the Zulu prophet associates, in his isihlabelelo, the ancestors with the mountain city. They do not need to come through the gates. Ekuphakameni is their home. In Zulu cosmology the ancestors are mediators between Unkulunkulu and His people. The "holy things" of the mountain are kept under their care. They represent the powers that the fountain of the underworld wells up through the "cosmic mountain".

EKUPHAKAMENI: COSMIC MOUNTAIN OF RENDEZVOUS



EKUPHAKAMENI: THE FOUNTAIN OF LIFE-GIVING WATER

Kuphakama uyidili
Lazo zonke izizwe
Ungu mthombo wabomileyo
Bophuza banele.

Ekuphakameni you are
the party
Of all nations
You are the fountain
of all those who thirst
They will drink and
be satisfied.

chorus

Woza ungisize
Ngingene Ekuphakameni;
Amasango engakavalwa
Ngingene Ekuphakameni.

Come and help me
That I may go
in Ekuphakameni;
Before the gates are closed
That I may go
in Ekuphakameni.

Izizwe zomhlaba
Bezilindele Inkosi;
Mamje seziyizwile
Is'Ekuphakameni.

The nations of the world
Have been waiting for
the Lord;
Now they have heard
about him
That he is at Ekuphakameni.

Zavuma zathi yebo
Masiye Ekuphakameni;
Udomo siluzwile
Lawazo zonke izizwe.

They have agreed and said
Let us go to Ekuphakameni;
We have heard the
acclamation
Of all nations.

Ungu mthombo wabo bonke
Abomele izwi lakho;
Bazophuza banele
Kuwe Kuphakama.

You are the fountain of all
Who thirst for thy Word;
They will drink
In thee Ekuphakameni.

Mpompozela i'nhliziyo
zabo

The water overflows
in their hearts

Abomele izwi lakho;
Zimpompozele wena Nkosi
Abomele izwi lakho.

Those who thirst for
thy Word;
Run in them thou O Lord
Those who thirst for
thy Word.⁸⁴

The prophet does not apologise for his extended invitation to the whole world to come to Ekuphakameni, drink from the fountain of life-giving waters and eat the everlasting spiritual food, that is the Word of

Unkulunkulu. When he wrote this isihlabelelo he had in mind the vision of the heavenly drink and food that the angels gave him in the cave of Mount Nhlankakazi at the time of his seclusion and call. The isihlabelelo is also an echo of Jesus calling all peoples to himself, the bread of life and living water.⁸⁵ The prophet readily understands Jesus' living water in the context of his own socio-religious tradition. Like many Bantu, in Zulu cosmology all waters are associated with dynamic powers welling up from the underworld. Rivers in Central, East and South Africa (regions of Bantu concentration) are believed to possess spiritual powers and are linked to royal families.⁸⁶ Therefore, given the fact that the prophet believes that Jesus is Nkosi yamakhosi (King of kings),⁸⁷ he associates him with this dynamic spiritual powers welling up from the fountain of the "cosmic mountain". He feels at home with Jesus's proclamation when he stood at Jacob's well, on the "sacred mountain" of the Samaritans and declared: "...whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."⁸⁸

In Zulu thought the "cosmic mountain" and the "sacred fountain" belong together. The prophet says in the following isihlabelelo: "Mina ngikhumbule Ekuphakameni" (literally I remember Ekuphakameni with longing),⁸⁹ because of its fountains of life-giving waters. He has

such a high regard for the mountain city that he invites all nations to experience the heavenly grace of drinking life-giving waters at Ekuphakameni.

Mina ngikhumbule Ekuphakameni Lapha kukhona imithombo Yamanzi okuphila Okuphakade.	I remember Ekuphakameni Where there are fountains Of waters of life Which is everlasting.
Nina nonke enomileyo Wozani Ekuphakameni, Nophuza ngesihle Emithonjeni yamanzi.	All you who thirst Come to Ekuphakameni, Where you will drink freely In the fountains of waters. ⁹⁰

The prophet connects the Word and water, both are available in the "Paradise" of Ekuphakameni. The fountain of waters is for purification, the Word is for comfort and strength. He sees them as sources of grace, power and glory that Unkulunkulu Himself gives at His mountain to heal his people. They manifest the glory of Unkulunkulu at Ekuphakameni and quench the pilgrims' thirst and satisfy their hunger for the truth.

EkUPHAKAMENI: THE MOUNTAIN OF UNKULUNKULU'S GLORY
FOR THE NATIONS

Uyabizwa Nkosi Solomoni Mntaka Dinuzulu. Naludumo luka Jehova Lus'Ekuphakameni	You are called king Solomon Child of Dinuzulu. Here is the glory of Jehovah It is at Ekuphakameni.
Yizani maZulu Niyabizwa Ekuphakameni, Udumo luka Jehova Lus'Ekuphakameni. Yizanini Mabhaca, Yizanini Mampondo,	Come Zulu (the whole nation) You are invited at Ekuphakameni, The glory of Jehovah Is at Ekuphakameni. Come you Mabhaca Come you Mampondo

Udumo luka Jehova
Lus'Ekuphakameni.
Yizanini zizwe nonke,
Yiyabizwa Ekuphakameni,

Udumo luka Jehova
Lus'Ekuphakameni.

Mina ngikhumbule
Mntaka Dinuzulu.
Udumo luka Jehova
Lus'Ekuphakameni.

The glory of Jehovah
Is at Ekuphakameni.
Come you all nations,
You are invited at
Ekuphakameni,

The glory of Jehovah
Is at Ekuphakameni.

I remember Ekuphakameni
Child of Dinuzulu.
The glory of Jehovah
Is at Ekuphakameni.⁹¹

The analysis of the topographical features in the previous chapter does not include Ekuphakameni among the impressive mountains in South Africa. The mountain city is actually a village that I. Shembe established on one of the simple hills of Onhlanga as a headquarters of his Prophet Movement (see a map page 361). But the faithful regard Ekuphakameni as a dwelling-place of Unkulunkulu and the gate of heaven. He asks her to welcome all the nations of the world who have heard her fame about hymn singing and dance which, he believes, make her the centre of the Lord's glory.

Kuphakama sabela wena
Yamkela nazi izizwe;
Zivela emagumbini omane

Aphansi kwama zulu.

Ekuphakameni respond
Welcome these nations;
Coming from the four
corners
Under the heavens.

Kuphakama sabela wena
Luzwakele udumo lwakho;
Oluvela emagumbini omane

Aphansi kwama zulu.

Ekuphakameni respond
Thy praise has been heard;
From within the four
corners
Which are under
the heavens.

Sinanela sithokoza ngakho
Ukungena kwezizwe;
Ezivela emagumbini omane

Aphansi kwama zulu.

Therefore we rejoice
At the arrival of nations;
Which come from the four
corners
Under the heavens.

Wozanini zizwe nonke
Niyabizw'Ekuphakameni,

Nani mazulu halalisani
Ngokuphansi kwama zulu.

Bathi yebo siya halalisa
Ngokungena kwezizwe;

Ezivela emagumbini omane

Aphansi kwama zulu.

Come you all nations
You are called at
Ekuphakameni,
And you Zulu under heavens
praise.

They say yes we rejoice
For the coming in
of the nations;
Which come from the four
corners
Under the heavens. 92

I. Shembe wrote this isihlabelelo in 1926, nine years before his death. He sees Ekuphakameni as a privileged "cosmic mountain" and honoured servant of the world. So he calls on Ekuphakameni to respond to the needs of the multitude of pilgrims from all the nations of the earth, who seek the grace of Unkulunkulu. He uses the word sabela from the verb esabela which means "answer" in fear or "respond" humbly like a servant called to do his duty.⁹³ In his old age, he looks back and recalls the time when he had to respond humbly to the divine call. His home was in the region of the towering mountains of Drakensberg in Natal. But he had to esabela and follow divine order to go to an insignificant mountain in a remote area of hostile people.

The prophet often calls himself a suffering servant of Unkulunkulu. At Mount Ekuphakameni, he sees himself fulfilling the role of an actor under divine leadership. By his religious activities, he represents the mountain of Unkulunkulu through which the faithful recognise Ekuphakameni as the symbol of their unity. The mountain city makes them feel close to one another, sense

mystico-communion with the deities and the ancestors. Ekuphakameni, in their mind, became the gate of the highway to heaven. What was a small hill of Onhlange became the centre of communication with the ancestors below and Unkulunkulu above. This shows that "on the macrocosmic level, this communication...[can be] represented by an axis (pillar, mountain, tree, etc.) On microcosmic plan, it ... [can be] signified by the central pillar of the dwelling-place or the highest opening of the tent".⁹⁴ Thus Ekuphakameni remains dear to the hearts of the faithful Shembeites in the expression of their praise, love and dance. It is their home of comfort and security. J. G. Shembe wrote the following isihlabelelo of farewell to the beloved Ekuphakameni during the July pilgrimage of 1945.

EKUPHAKAMENI: THE GATE OF HEAVEN

AND THE HOUSE UNKULUNKULU

Salakhale njabo
Wena Kuphakama;
Sesiya kushiya
Kuphelile isikhathi.

Farewell
Thou Ekuphakameni;
We are leaving
The time is up.

Usikhumbule
Wena Kuphakama;
Sishiya kuwe
I'nhliziyo zethu.

Remember us
Thou Ekuphakameni;
We leave in thee
All our hearts.

Ulikhaya lethu
Wena Kuphakama;
Siyethemba kuwe
Nase bumnyameni.

Thou art our home
Thou Ekuphakameni;
We have hope in thee
All the time.

Wena usikhumbule
Khona ezingozini
Zase mahlane

Remember us
In the time of danger
In the wilderness

Lapho siyakhona.
Wena uligugu
Le'nhliziyo zethu
Uyindhlu ka Thixo,
Ungu mnyango wezulu.

Where we are going.
Thou art precious
In our hearts
Thou art the house of God,
Thou art the gate of heaven.

Uno baba wami
Uyathandwa yimi;
Unobuhle bami
Obungapheliyo.

Thou hast my father
Thou art my beloved;
Thou hast my beauty
Which has no end.

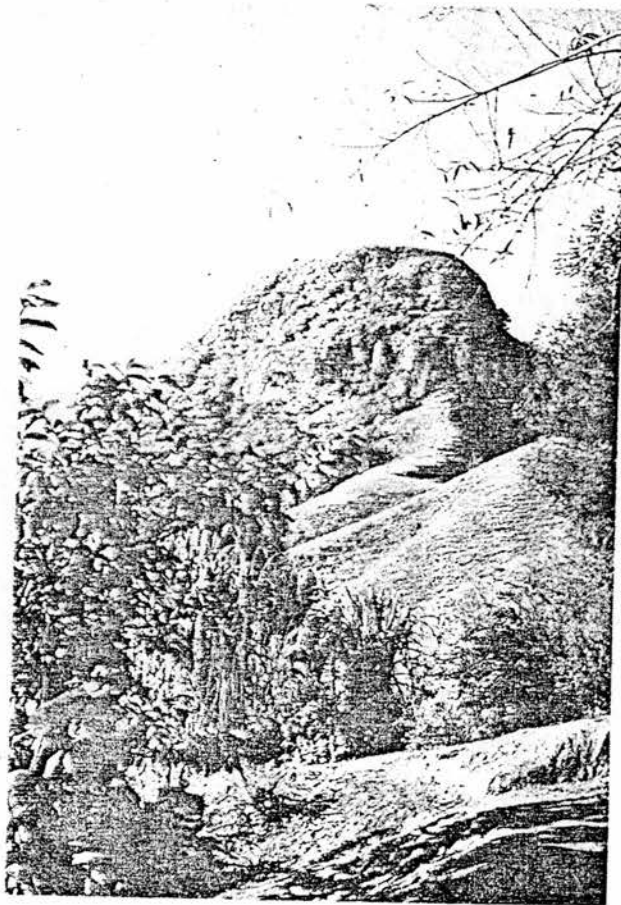
Bayabusiswa bona
Abakuthandayo;
Banenhlanhla labo
Obamukelayo wena.

Blessed are those
Who like thee;
Lucky are those
Whom thou welcometh.⁹⁵

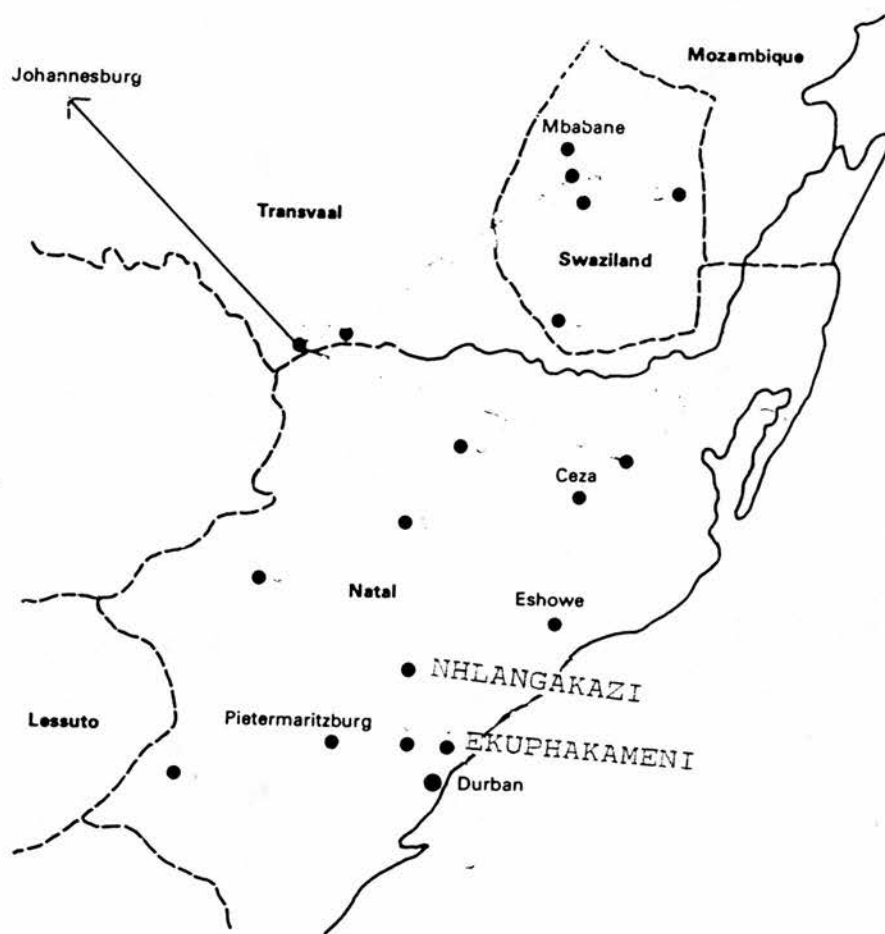
In this isihlabelelo J. G. Shembe has three main pairs of motifs: love and trust, unity and security, gate of heaven and home of Unkulunkulu. He realises that the time of celebration in the high place kuphelile (is up). He then requests repeatedly Ekuphakameni to remember and protect the faithful as they go out to face the real world, dangerous world of disunity and hostility. He describes it as a precious treasure for it is the gate of heaven and the home of Unkulunkulu. Therefore blessed are those for whom the gate of heaven is open and who feel at home at Ekuphakameni. He asserts that the mountain city is the resting-place of the prophet-founder, his father, and the home of the faithful who always feel secure and confident under the wings of its protection.

Besides Ekuphakameni, the mountain of the prophet's ministry, the Shembeites have Nhlankakazi, the mountain of theophany and commissioning of the prophet I. Shembe.

ONE OF THE MOUNTAINS WITH ISIGUQQ FOR PRIVATE WORSHIP



THE HOLY PLACES OF AMANAZARETHA AND OTHER CHURCHES' CENTRES



FOOTNOTES TO CHAPTER 10

1. SCHAPER, I. ed. Bantu Speaking Tribes of South Africa: An Ethnographical Survey, 1953. London. 263.
2. PETTERSSON, O. Chiefs and Gods: Religions and Social Elements in South Eastern Bantu Kingship, 1953 (Reprint in 1973). Nendeln. 153.
3. SMITH, E. W., PARRINDER, G. eds. African Idea of God: A Symposium, 1961. London. 108-109. cf. PETTERSSON, O. op. cit. 267.
4. Ibid. 263.
5. SMITH, E. W. op. cit. 109.
6. SUNDKLER, B. G. M. Zulu Zion and Some Swazi Zionists, 1976. London. 294.
7. PETTERSSON, O. op. cit. 267.
8. CALLAWAY, H. The Religious System of Amazulu... in Their Own Words. Published in Zulu-Kafir and English, 1868-70. Natal. 32.
9. SMITH, E. J. op. cit. 7. cf. BERGLUND, A. I. Zulu Thought Patterns and Symbolism: Studia Missionalia Upsaliensia 22, 1976. London. 326. See also CLIFFORD, R. J. The Cosmic Mountain in Canaan and the Old Testament, 1972. Cambridge. 3, 191. A similar view was held by the Canaanites who believed that the fertility power of the earth was with the sacred mountain. The mountain of the Canaanite God El "is the dwelling-place where the divine assembly meets, where fertilizing waters meet and flow outward..." The mountain of God was regarded as the source of life-giving rivers. And there was the underground waters which fed the wells and spirits.
10. BERGLUND, A. I. op. cit. 44.
11. Ibid. 42.
12. SCHAPER, I. op. cit. 266.
13. PETTERSSON, O. op. cit. 263.
14. BERGLUND, A. I. op. cit. 326. "It is clear the occasion of celebrating the first fruit was one

of which embraced a number of important aspects of Zulu society. Those included, among others, fertility of agriculture, military involvement ranging from an army review and enrolment of new soldiers to persuading the king to undertake new campaign, strengthening and renewal of the king, and the proclamation of the new laws. There was also the ritual slaughtering of the cattle at the royal graves, and, mindful of important role played by the shades _ and in particular the shades of the royal clan _ this no doubt played a significant role. Allowing for the many and various aspects of the first fruit celebrations in Zulu society."

15. CETSHWAYO kaMpande. A Zulu King Speaks: Statements Made by Cetshwayo kaMpande on History and Customs of His People. Edited by C de B Webb, J. B. Wright, 1978. Pietermaritzburg. 94.
16. COLENSO, J. W. Zulu-English Dictionary, 1905 (Republished in 1967). Natal. 26. Bayete means "Hail". It is the highest word of salutation for a great chief. "The salutation Bayete or Balete, which was used formerly to Dingane and therefore only the king in Zululand, means "bring them (i.e. our enemies)! Give them to us!"
17. FUZE, M. M. The Black People and Whence They Came: A Zulu View. Translated by H. C. Lugg. Edited by A. T. Cope. The original title: Abantu Abamnyama (1922), 1976. Pietermaritzburg. 92. one wonders whether inyandezulu has any thing to do with heaven because of the name "zulu" (heaven) attached to it.
18. BERGLUND, A. I. op. cit. 102.
19. Ibid.
20. Ibid. 131.
21. NGUBANE, H. Body and Mind in Zulu Medicine: An Ethnography of Health and Disease in Nyuswa-Zulu Thought and Practice, 1977. London. 34.
22. BERGLUND, A. I. op. cit. 133. cf. "Having put him [Samson] to sleep on her lap, she [Delila] called a man to shave off the seven braids of his hair, and so began to subdue him. And his

strength left him... But he did not know that the Lord has left him [Judges 16:18-19]".

23. Ibid. 150.
24. Ibid. 142.
25. Ibid. 149.
26. Ibid. 163.
27. SIBISI, H. The Place of Spirit Possession in Zulu Cosmology. In Religion and Social Change in South Africa, ed. M. G. Whisson. and W. Martin, 1975. London. 48.
28. Ibid. 49.
29. Ibid.
30. READER, D. H. Zulu Tribe in Transition: The Mahkanya of Southern Natal, 1966. Manchester. 206. The bride's father says, "We pray to you of... (naming the boy's father and his father). I so and so (naming two of his ancestors) ask for good friendship..." In reply the bridegroom's father says, "You so and so (giving the names of the ancestors of the girl's father), I thank you for bringing me bride. I am glad to have her..."
31. Ibid.
32. NGUBANE, H. op. cit. 59.
33. SIBISI, H. op. cit. 4.
34. Ibid. 50. Indiki possession is a new phenomenon of 1911 among the Zulu. It was introduced by people from north who joined the labour force in South Africa. When such people died while away from their own people, they did not have a proper ritual burial to take care of their spirits' transfer from esthubeni into the ancestor's sector.
35. Ibid. 51. The alien spirits wander around and cause all kinds of trouble to local people.
36. Ibid. H. Sibisi suggests that the treatment of indiki possessed person "results in a spirit cult membership which gradually lapses with the passage of time or is strengthened by additional forms of accepted possession."

37. SCHAPER, I. op. cit. 255-256.
38. Ibid. 51.
39. Ibid. 52. These alien spirits wander about in the hills looking for a well prepared place, suitable for them. (cf. Luke 11:24). "... a large herd pigs was feeding there on the hillside. The demons begged Jesus to let them go into them and gave them permission. (Luke 8:32).
40. Ibid. 55.
41. KRIGE, E. J. The Social System of the Zulus, 1936. (3rd impression 1965). London. 197.
42. BERGLUND, A. I. op. cit. 66.
43. Ibid.
44. Ibid.
45. Ibid. 77.
46. Ibid. 67. cf. "...there is an annual festival of the Lord in Shiloh.... When the girls come out to join in the dancing [Judges 21:19-21]".
47. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. Shembe: The Revitalization of African Society, 1986. Johannesburg. 66.
48. SHEMA, J. G. Izihlabelelo zaManazaretha, 1940. Durban. Izihlabelelo # 92.
49. Ibid.
50. BERGLUND, A. I. Heaven Herd: A Study of Zulu Symbolism. In Religion and Social Change in South Africa, ed. M. G. Whisson and W. Martin, 1975. London. 34.
51. Ibid.
52. Ibid. 36.
53. Ibid.
54. Ibid.
55. Ibid.
56. Ibid. 37.

57. Ibid. 38. It would be interesting to find out the meaning of the ten white washed stones in isiguco and significance of the number "ten".
58. Ibid. 40-41.
59. Ibid. 40.
60. Ibid. 42.
61. Ibid.
62. Ibid. 43.
63. Ibid. 47.
64. MBITI, J. S. Concepts of God in Africa, 1970. London. 109.
65. BERGLUND, A. I. op. cit. 1975. 43.
66. The analysis of the word bantu is based on Kirundi, most of Bantu languages have similar concept. cf. SMITH, E. W. op. cit. 11.
67. BERGLUND, A. I. op. cit. 1975. 43. cf. ELIAZER, M. Jerusalem in Aggdah. In Encyclopaedia Judaica, ed. C. Roth. and G. Wigoder, 1972. Jerusalem. Vol. 9. 1558. Jews tradition also links the Garden of Eden with Zion-Jerusalem. It is believed that Adam was created at Zion, the centre of the creation of the world.
68. MBITI, J. S. op. cit. 144.
69. BERGLUND, A. I. op. cit. 1976.
70. ILOANUSI, O. A. Myths of the Creation of Man and the Origin of Death in Africa: A Study in Igbo Traditional Culture and Other African Cultures, 1984. Frankfurt Am-Main. 137.
71. Ibid.
72. SHEMALE, J. G. op. cit. Isihlabelelo # 106.
73. TSHABALALA, M. Z. H. Shembe's Hymn Book Reconsidered: Its Source and Significance, 1983. M. Th. thesis. University of Aberdeen. 60.
74. OOSTHUIZEN, G. C. The Theology of a South Africa Messiah: An Analysis of the Hymnal of the "Church of Nazarites", 1967. Leiden. 78.

75. Ibid. 96.
76. SMITH, E. W. op. cit. 84.
77. SCHAPERA, I. op. cit. 251.
78. SMITH, E. W. op. cit. 84.
79. SCHAPERA, I. op. cit. 251.
80. OOSTHUIZEN, G. C. op. cit. 78.
81. SCHAPERA, I. op. cit. 251.
82. SHEMBE J. G. op, cit. Isihlabelelo # 106.
83. OOSTHUIZEN. G. C. 105.
84. SHEMBE, J. G. op. cit. Isihlabelelo # 174.
85. John 6:5 ff.; 4:13 ff.
86. PARRINDER, G. African Mythology, 1967. London. 57.
87. SHEMBE, J. G. op. cit. Isihlabelelo # 106.
89. John 4:14.
89. The Zulu verb kumbula means to "remember", "recollect", "think after consideration" or "remember with longing." COLENSO, J. W. op. cit. 291.
90. SHEMBE, J. G. op. cit. Isihlabelelo # 102.
91. Ibid. Isihlabelelo # 116.
92. Ibid. Isihlabelelo # 126. See also Isihlabelelo # 173. the prophet invites all the generations past and present with all the nations of the world. All, in his mind, are waiting at the gates of Ekuphakameni for a chance to get in.
93. COLENSO, J. W. op. cit. 533.
94. ELIADE, M. A History of Religious Ideas. Translated by A. Hildebrandt and D. Apostolos-Cappadona. The original title: Histoire des croyances et des idées religieuses, 1985. Chicago. Vol. 3. 7.
95. SHEMBE, J. G. Isihlabelelo # 231.

CHAPTER 11

THE SHEMAITES' "COSMIC MOUNTAINS" OF THEOPHANY, MINISTRY, HYMN SINGING, AND DANCE

The Shemaites have two "sacred mountains": Nhlankakazi and Ekuphakameni. The former can be viewed as the Sinai of the Shemaites while the latter is their New Jerusalem. This chapter describes the prophetic activities on both mountains: Nhlankakazi: the mountain of theophany and commissioning of I. Shembe, Ekuphakameni: the mountain of the prophet's ministry, praise, hymn singing, and dance.

NHLANKAKAZI: THE MOUNTAIN OF THEOPHANY AND COMMISSIONING OF THE PROPHET I. SHEMA

Isaiah Shembe was born about 1870 in Berville in the Drakensberg mountains,¹ volcanic mountains of basaltic lava-flows rising up to 4,000 feet.² At the age of five he fell suddenly ill and was presumed dead. While people dug the grave, he came back to life again. According to the diviner's oracle, his father's cow died for his "redemption". As a result, he grew up believing that Unkulunkulu raised him from the dead for a definite purpose. He did not come into contact with Christianity until he was 12 years old. At the age of 15, it is said, he began hearing divine voices speaking to him in dreams.³ Unlike Kimbangu he had no strong connection

with the mission established church. He left the Methodist church because of some doctrinal issues. However, Like Kimbangu, he was very pious and praying boy. He constantly prayed in the cattle-kraal. Every time he drove home his father's cattle he prayed and gave thanks to Unkulunkulu.⁴

He married four wives whom he loved dearly. About 1900 he got his most disturbing vision in a cave. While praying he fell asleep, and the voice he heard, among other things, challenged him that he was living an unclean life, that he should come out from among his wives.⁵ The voice repeatedly told him to abandon his wives and hear the message of Unkulunkulu. In protest he wanted to commit suicide. After praying a whole night in the field, contemplating hanging himself the next morning, another vision came and forbade him to kill himself. He took refuge in a mountain cave in which Unkulunkulu appeared to him in a dream (cf. 1 Kings 19:1-14). He was told to climb a mountain and go into a cave.⁶ He spent several months in seclusion praying and meditating.⁷ One day,

"overcome by sleep in the cave he had a dream: he was trying to reach certain people, who walked in front of him, but all the time he seems to be too late. The lightning appeared and he was asked to survey the earth. As he looked down on the earth of men, he had a terrible vision of his own putrefying corpse. The voice went on to warn him. 'If you do not leave ukuhlobanga (sexual sins) you will never see me. It is this which hinders your spirit from uniting with our Spirit. Because you dwell in filthy carcass, you may not unite with us.'⁸

Isaiah Shembe's second experience of divine revelation, he believed, was more dramatic. The same voice he had been hearing in dreams ordered him to go to Mount Nhlangakazi in 1912, a remote part of Ndwendwe District, to pray and receive power. Like Kimbangu, this time he was not willing to be pushed around by a voice of a person he did not even see giving him orders to go to a strange mountain among hostile people. Moreover, he must have been surprised to receive a divine order to go to an insignificant mountain such as Nhlangakazi when at home there were some more impressive mountains of Drakensberg. He then decided to go to Nonibunda instead, perhaps to a better and more pleasant mountain, near Harrismith. Again as with Kimbangu, a strange man came and warned him that as soon as he set his foot on the Harrismith station he would definitely fall down dead. So he went to Nhlangakazi.⁹ He went in fear because the villagers of Nhlangakazi were known for their hostility.¹⁰ He spent ten days and ten nights fasting and praying for the forgiveness of his people including the ancestors.¹¹

People persecuted him, animals threatened his life. "One evening when he was coming back from drawing water at the bottom part of the mountain, he was met by nine men with dogs, who shouted at him: 'Pray or cry, whatever you want to do because your day (of death) has come.'" But by Unkulunkulu's protection, he continued

his spiritual retreat on the mountain of theophany.¹² And later on it became the centre of the faithful Shembeites new year celebration, fasting, praying, healing, singing, and dancing.¹³

During the time of his seclusion, the cave of Mount Nhlangakazi became to him what the cave of Mount Sinai was to Elijah. So he stayed in it, most likely one of those caves prepared by Shaka, and waited for divine revelation in prayer and meditation. He then became aware that he was on the "holy mountain" of Unkulunkulu in spite of persecution. Vicious people chased him with dogs. They said "We are sent by God", but he replied, "No I am waiting for Jesus." In a more dramatic vision:

".... he found himself surrounded by rattling skeletons of the dead making noise... as they stood around him. He fell down in terror but one of the skeletons, who in his life time had been a great white evangelist, told him, 'Brother Shembe I am sent by God to tell you of the power which you will receive by coming to this mountain. You are not going to die, but you shall live.' Then two angels brought him wine and bread, 'a sort of sacrament', heavenly food. He knew that having eaten this food, he would never be his old self again, but a new person [cf. 1 Kings 19:6-9]".¹⁴

In the light of this vision, we should notice four stages of the development of Shembe's revelation and prophetic commission at Mount Nhlangakazi: he was threatened, encouraged, strengthened, and changed. His life was affected by representatives of the three-decker-world. He lived in an oppressive world and his life was threatened by men and animals. The presence of

the living-dead of the underworld terrified him, but he was encouraged by one of them, he believed, was Unkulunkulu-sent mediator. Two angels from heaven strengthened his faith. Unkulunkulu changed his life by feeding him with heavenly food. He then received power for the prophetic task (cf. 1 kings 19:5-9).

Like Kimbangu , after this experience of encounter and rescue by heavenly angels, it is said that Shembe's physical appearance looked the same but his person was endowed with new dynamic power. "He was in fact different man".¹⁵

On the mountain of commissioning, the prophet consecrated and ordained his first three pastors: Petrus Mkanyisi, Amos Mzobe and Johannes Mlangeni. The latter was ordained to ordain other pastors.¹⁶ He carefully washed their bodies, put on them special clerical garment and anointed their heads. (cf. Ex. 24:4-5). This ritual act of conferring power among the Zulu is a traditional practice for the good of the community which the officials serve. Supernatural power of status and office are given to a novice by a religious specialist, through a ritual act of conferral, often by imposition of hands or investiture. Such power is transmitted through sacred staves and flags (cf. 2 Kings 2).¹⁷

Since the ordination of the first ministers, Mount Nhlankakazi became a "holy mountain" for the Shembeites' annual celebration of the Feast of Tabernacles.

Each year, in keeping with the Zulu traditional practice of the First Fruits celebration, they build booths which comprise a set of simple poles covered by grass or tree branches (cf. Lev. 23:33-44).¹⁸ At the January pilgrimage hundreds of these huts could be counted. Sometimes more than five thousands of pilgrims are expected to be on the mountain of theophany. The annual activities include prayer and sacrifice, preaching and teaching, singing and dancing.¹⁹ However, even more popular is the pilgrimage to Ekuphakameni in July, the mountain city of worship and celebration.

EKUPHAKAMENI: THE MOUNTAIN OF THE PROPHET'S MINISTRY,
PRAISE, HYMN SINGING, AND DANCE

Yizani nina zizwe nonke	All nations come
Siy'Ekuphakameni;	Come to Ekuphakameni;
Siyogctshwa sanele	Where we shall be entirely
	anointed
Ngamafutha omasa.	With the oil of gladness.

chorus

Soyana soyana,	Shall we go,
Soyana kweliphezulu.	Shall we go to the
	land above.
Izizwe zimenyiwe zonke	All nations are invited
Ekuphakameni,	To Ekuphakameni,
Nathi mosihambe	Let us also go
Siye kumkhonza uJehova.	Come to worship Yahweh.
Yizanini webakhonzi	Worshippers come
Siy'Ekuphakameni,	Come to Ekuphakameni,
Siye kuyikhonza	Come to worship
Inkosi yezulu.	The Lord of heaven.
Undlelande kabalali	The long journey does
	no harm
Kwaba mkhonzayo,	To those who worship him,

Asihambe webakhonzi
Siy'Ekuphakameni.

Worshippers let us go
Come to Ekuphakameni.²⁰

While Nhlangakazi as a mountain of theophany and commissioning is the Sinai of the Shembeites, Ekuphakameni is believed to be their Zion-Jerusalem. Every year in the month of July, thousands of people make pilgrimage to the "holy mountain" of ministry, Ekuphakameni.

The Shembe Prophet Movement was born out of I. Shembe's religious disillusionment and acute conflict within the prophet himself.²¹ He went around in Zululand as a free-lance evangelist in the Methodist Church. He later on operated, for a while, through an established breakaway African Baptist Church.²² But he seceded in 1911 from the Church which he felt was lax on the issue of the Sabbath. He continued as a successful independent evangelist. He presented about 40 of his converts to an African minister in the American Board Mission, but unfortunately the minister refused to baptise them.²³ He then began to baptise his followers in the sea near Durban.²⁴

In 1916 he purchased a large piece of land from Mziwokufa on the hills of Onlange in the Inanda District 18 miles from Durban.²⁵ He therefore invited all his followers to live with him.²⁶ There he established a colony of believers which gave birth to his Prophet Movement. His followers called themselves iBandala lama-Nazaretha (the Church of Nazaretha).²⁷ He named the

village, now of over 300 houses and a population of about 500 people, Ekuphakameni (elevated place).²⁸ His Prophet Movement rapidly grew and spread all over Natal and Zululand, Transkei and some parts of Orange Free State and Swaziland. In 1936, a year after the prophet's death, the Shembeites claimed some 14 mission stations and 40,000 members. In 1983 the membership of the Prophet Movement increased to a quarter of a million.²⁹

I. Shembe came forward at Ekuphakameni, the "holy city", with his own new religious expression in dance, prayer-songs, and hymns which contributed a great deal to the growth of his Prophet Movement.³⁰

The establishment of the Prophet Movement should not be understood as an anti-white reaction. The prophet based his action on the restoration of Zulu socio-religious tradition and revitalisation of biblical (especially the Old Testament) teaching.³¹ He allowed polygamy, dance, and some rites of traditional religion. Again in keeping with Zulu tradition he forbade pre-marital sexual intercourse. Being biblicist, he observed Levitical code of ethics, for instance eating pig meat and shaving hair. He taught his followers to rely on faith-healing of Unkulunkulu, the great physician of the Old Testament.³²

Ekuphakameni, "geographically in the centre of every progressive community and surrounded on all sides by

missions, is like a museum of old African customs and practices".³³

The mountain of ministry attracts pilgrims from far and near including some chiefs who come just to learn Zulu inhlonipho (Zulu respect) because they believe it is the only place which still upholds Zulu traditional values.³⁴ Many girls come to live in the colony of the "holy mountain" "to seek asylum from difficult world around them or to be in place where they preserve their virtues."³⁵

The popularity of the Prophet Movement made the Shembeites trustworthy. Employers in Durban prefer to hire them for their honesty. A certain individual lost a five-pound note at Ekuphakameni and came back to pick it up after six months.³⁶

The colony of the Prophet Movement at the mountain of ministry reflects Shaka's amakhanda and imizi (see chapter 9). The system of imizi includes the well known Ekuphakameni healing-home. Pilgrims go to the mountain of ministry for the prophet to heal their diseases and exorcise their evil spirits. It has been estimated that 90% of the Shembeites joined the Prophet Movement because they or their relatives or friends were healed. The members of the Prophet Movement who live at Ekuphakameni play useful role of the therapeutic community (see chapter 12 for details).

Ekuphakameni is not only the "sacred place", it is

also regarded as the "cosmic centre" of worship. So the invitation, in the above hymn, goes beyond the boundaries of the former Zulu Empire to all the nations of the world to come, worship, and praise Unkulunkulu at Ekuphakameni. Hymn singing and dance play a great role in the liturgy of the Prophet Movement. The mountain city has become a centre of attraction of pilgrims where they sing, and dance before Inkosi yezulu (the lord of heaven). I. Shembe, in Zulu thought, was a prophet-poet, hymn writer, innovator of socio-religious symbols, and revivalist of traditional religion through both the spoken and sung word.

Composition and Use of the Shembeites Izihlabelelo

I. Shembe composed 219 out of 242 Izihlabelelo zaManazaretha (the hymn book of the Shembeites). The remainder were composed by his son J. G. Shembe. However, Izihlabelelo # 220 and a few others were written, according to the popular legend, by I. Shembe after his "resurrection" in May 1939.³⁷

The whole hymn book can be divided into four parts. The first part consists of morning prayers, the second evening prayers, the third part comprises of the izihlabelelo composed from 1913, the last part contains izihlabelelo written from 1926 on ward which are quite often incorporated in dance songs. The content of the fourth part emphasises the work of I. Shembe as

liberator, the Mount Ekuphakameni, the Mount Nhlankakazi, the Sabbath, the Book of Life, the Last Judgement and the nations of the world.³⁸

The question critics ask is whether I Shembe's izihlabelelo are sacred hymns in the context of Christian doctrine or secular songs with some religious elements of Zulu tradition. G. C. Oosthuizen argues that although religion and culture can be generated in the work of the Spirit, the Christian creed cannot be borrowed for the use in the development of another religion. A careful study of I. Shembe's izihlabelelo shows that the prophet identified Zulu traditional religion with Jewish religious symbols rather than Christian creed. The prophet feels more at home with Judaism (Old Testament), but Christianity remains somehow a foreign religion to him.

Moreover, G. C. Oosthuizen speaks as if he expects that I. Shembe's izihlabelelo ought to spell out the Christian doctrine of the Trinity, if his Prophet Movement is to be considered as a church of a sound theology. He says, "He [Shembe] has no doctrine of Trinity but his theology of the Trinity consists of the Supreme Being, Shembe and Holy Spirit, a Binity in which the Supreme Being and Shembe, his manifestation is confessed. I. Shembe is God-sent and the incarnation of the Spirit," and he, according to Zulu thought, is the manifestation of the heavenly Father.³⁹ G. C. Oosthuizen

continues to say that Jesus is referred to only seven times in the I. Shembe's hymn book.⁴⁰

Although I. Shembe may not understand the doctrine of the Trinity, which is the least of his concern in the hymn book, all the names of the Trinity are specifically mentioned in his izihlabelelo. For instance "Jehova" appears not less than 46 times in 113 izihlabelelo that we translated and studied for this work. The third person of the Trinity is distinctively mentioned by name. Jesus is often referred to by divine attributes, such as Inkosi (the Lord). The prophet often calls God the Father Usimakade (the Eternal).⁴¹ It is doubtful whether I. Shembe ever wanted to wrestle with Christian doctrine which he could not understand in the context of his culture and traditional religion. Moreover, "Doctrine is not, and should never be regarded as, the totality of religious identity."⁴² However, the Shembeites baptise believers in the name of the Father, the Son, and the Holy Spirit.⁴³ A scholar should study a religion in the context of people's culture and tradition with the understanding that, "It is much more important to look at the group in terms of its own self-understanding, rather than trying to assess the extent to which it can approximate to the norms of another religious tradition."⁴⁴

I. Shembe wrote izihlabelelo to convey the message of hope, covering a wide range of socio-political and

religious topics. He used the power of the sung word to revitalise Zulu socio-religious traditions. However, some izihlabelelo are directed towards the two first persons of the trinity (sometimes indirectly). His izihlabelelo bring freshness to Zulu poetry, new dimension of awareness of African culture and religion. They thus make an impact on the world of African music and thought. His followers believe that what he did with his izihlabelelo was to acclimatise biblical teaching to the demand of African mind, in order to vitalise the faith of their fathers with the help of some biblical symbols, which are similar and familiar to Zulu social structure.⁴⁵ The prophet "was an original creative religious genius, one of the few in South Africa, who in the circumstances had, and took, the chance of expressing this genius in hymns and poetry as those mighty pounding drums became the sounding board of his soul's longing and conviction."⁴⁶ The prophet-poet came forward armed with his own expression of prayer-songs, hymns and dance to renew the Zulu traditional religion. These contributed a great deal to the tremendous growth of his Prophet Movement. The secret of his success was the fact that "not the spoken word but the sung word transfers the message, and Shembe understood this very well."⁴⁷ He possessed a deep religious experience and influence on Zulu religio-cultural structure. G. C. Oosthuizen, for all his criticisms, cannot deny that

izihlabelelo zaManazaretha are the rich source of the Shembeites' theology and inspiration.⁴⁸ He admits that they reveal the prophet-poet's depth of religious conviction and "true understanding of the existential situation... Shembe understands his people and their needs, his izl. live in Zulu situation, have to do with their anxieties, their hopes, their crisis. No Zulu had in this century such lasting influence on Zulu people in particular than Shembe."⁴⁹ By using Zulu idioms and musical structure, his poetry enriches the message and makes izihlabelelo's influence alive in Zulu thought.

In Zulu world view, since word is the vehicle of divine message and symbol of the Zulu chief's absolute authority, music is related to words and speech rather than to notes. Ignoring the natural inflexion of the Zulu language in hymn composition, or using western musical settings can impair the message or even bring in some vulgar elements. A good example of this can be found in a typical hymn phrase: Nkosi sihlanze ezonweni (Lord cleanse us from sins). The same Zulu word sihlanze can mean two different things. Nhlanza means to cleanse (rising tone). But it means to vomit (falling tone). So the phrase can mean either "Lord cleanse us" or "Lord vomit us".⁵⁰

The prophet composed his izihlabelelo with Zulu needs in mind. His izihlabelelo can be divided into three musical categories. In the first category one finds

izihlabelelo written in Zulu idioms but with borrowed tunes,⁵¹ which should be called "Euro-Zulu style". In this category he, perhaps, used the tunes of Methodist hymns, the church to which he was affiliated before he established his Prophet Movement. The second category comprises izihlabelelo in Zulu traditional singing. It can be called "pure Zulu style". The third category is the prophet's own creation. It consists of izihlabelelo in the prophet's original poetry. It should be categorised as "Shembe's style."⁵²

The Euro-Zulu style and Shembe styles cover the first 158 izihlabelelo, the remainder 61 of his own composition plus 23 composed by J. G. Shembe belong to the pure Zulu style. These were originally meant for ukusina or ukugida (dance by stamping the earth).⁵³ However, Shembe's style includes both passive worship and ukusina.⁵⁴ The rhythmic and colourful procession stamping the "sacred soil" of the "holy mountain", around the temple, was led by men in black kilts and white shirts, followed by maidens in black skirts and white blouses, then married women with isicholo (head gear), copper rattle and beadwork. This rhythmic procession later on developed into ukusina (dance). The prophet led the congregation in singing and taught them ukusina (see a plate page 386).⁵⁵

Ukusina in relation to izihlabelelo is divided into three distinctive styles: isigekle, standard, and

isikhihli. Isigekle is a traditional dance; it is cyclical with no distinct beginning nor ending. Unlike the Kimbanguists, who do not believe in dance, the Shembeites sing and dance with vigorous body expression involving the whole body as means of celebrating the gift of life (cf., 2 Sam. 6). Standard uses Shembe's style type of izihlabelelo. Unlike isigekle it is not cyclical, it has a clear starting point and ending in dance phases. It is not completely indigenous because it also uses Euro-Zulu type of izihlabelelo.⁵⁶ Isikhihli style is a new development and a modification of standard style. Although its mechanism inhibits the expression of the dancer, feet swinging and co-ordinated movements are stimulating and impressive to pilgrims.⁵⁷ By incorporating izihlabelelo in the Zulu structure of ukusina, the prophet-poet captured the heart of socio-religious life style of the Zulu.

As a result of the originality of the prophet's poetry and perceptive creation of ukusina with the colourful uniform of the Prophet Movement, some of his critics concede that he was a religious genius because he knew very well that in order to impart his teaching in Zulu mind he had to dress them in traditional popular regalia. In his preaching, songs and hymns, he used common metaphors, and thus his popular izihlabelelo of the Zulu world became the source of inspiration.

Being biblicist (Old Testament), I. Shembe

established a new understanding of Zulu socio-political and religious values in the frame work of the faith of their fathers by using some biblical symbols, which were familiar in Zulu world view. What looked new at first was, therefore, dressed in the old Zulu regalia.⁵⁸

By using the language and religious symbols familiar to Zulu religion and culture, I. Shembe restored the value of Zulu traditional religion. As a result, he became popular and his authority increased. People referred to him as inkosi (chief or king) and baba (father). Jehovah came to be known as Unkulunkulu ka Shembe (the God of Shembe).⁵⁹

However, like the Kimbanguists, the prophet-poet never claimed to be the ultimate author of his izihlabelelo. He became deeply conscious that he conceived them through a heavenly messenger who delivered each one of them. He could hear a certain voice, often a girl's voice, singing a new isihlabelelo in unexpected words, while singing or humming its tune he wrote down the words of his revelation.⁶⁰ J. G. Shembe, a former teacher, saw in vision or dreams a black board descending from above before his eyes with hymns inscribed on it. So the umubonayo (visionary) had only to copy it from memory.⁶¹

Critics should realise that the locus of I. Shembe's religious experience and source of his izihlabelelo is on the "sacred mountains" of theophany and ministry. The

theology of his izihlabelelo should be interpreted against this background of its source. Undoubtedly the prophet is not a philosopher nor a theologian, he "does not philosophize, does not assume or speculate, his privilege is to receive thought, visions and words of wonderful gifts from heaven. The prophet in short is a proclaimer of divine revelation."⁶²

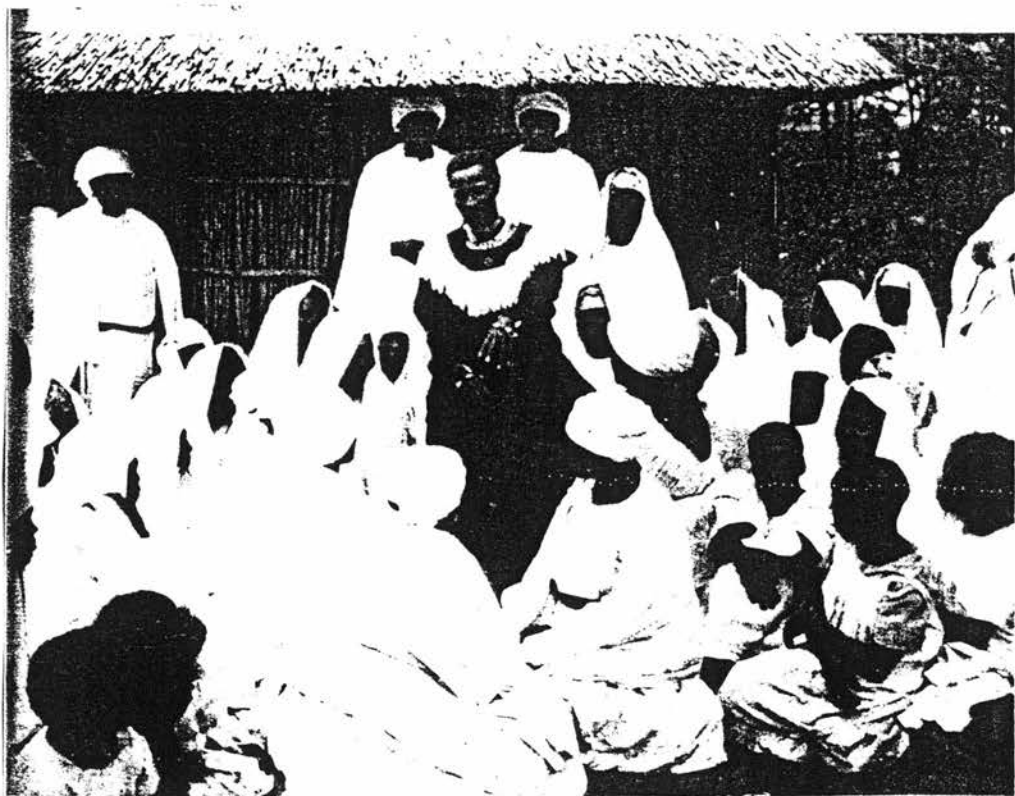
The prophet is also not necessarily a poet, but both have the same experience of the supernatural overpowering inspiration that compels them to write.⁶³ They all claim to have revelation from above, "one hears, but he does not seek. One receives, but he does not ask who is the giver. The idea comes just like flashes of lightning with compelling power, unsought and not at will."⁶⁴

Consequently, the Prophet Movement takes seriously each isihlabelelo as a sacred piece of document of revelation delivered by a heavenly messenger. It is believed that, "he [the heavenly messenger] listens rather intently to the singing, and become offended if the singers do not sing all the stanzas, or also if they do not sing the hymn correctly."⁶⁵ By composing hymns for his Prophet Movement I. Shembe fulfilled one of his prophetic roles (see a plate page 386).

THE PROPHET LEADING DANCE BEFORE THE LORD



THE PROPHET VISITING THE WOMEN SECTION AT EKUPHAKAMENI



FOOTNOTES OF CHAPTER 11

1. TSHABALALA, M. Z. H. Shembe's Hymn Book Reconsidered: Its Source and Significance. M. Th. thesis, 1983. Aberdeen University. 4.
2. KING, L. C. op. cit. 7.
3. TSHABALALA, M. Z. H. op. cit. 5.
4. SUNDKLER, B. G. M. Bantu Prophets in South Africa, 1961. London. 2nd edition. 110.
5. TSHABALALA, M. Z. H. op. cit. 7.
6. SUNDKLER, B. G. M. Zulu Zion and Some Swazi Zionists, 1976. London. 163.
7. TSHABALALA, M. Z. H. op. cit. 7.
8. SUNDKLER, B. G. M. op. cit. 1976. 163. The call such as this is not uncommon among Bantu prophets, Khambule, Shembe's contemporary Zulu prophet, had a similar vision in his prophetic call. Khambule "a vu là-bà son propre cadavre à lui, de mauvaise odeur, Khambule a fait des arguments avec Jésus. Il ne voulait pas retourner à la terre, mais Jésus a insisté, et enfin Khambule retourna pour sauver son peuple." SUNDKLER, B. G. M. Messie Bantu? Ex Orbe Religionum, éd. C. J. Bleeker, et al. 1972. Upsal. 249.
9. SUNDKLER, B. G. M. op. cit. 1976. 167.
10. BECKEN, H. J. On the Holy Mountain: A Visit to the New Year's Festival of the Nazaretha Church on Mount Nhlankakazi, 14 January 1967. Journal of Religion in Africa, 1969. Leiden. 1 (21). 148.
11. SUNDKLER, B. G. M. op. cit. 1976. 167.
12. BECKEN, H. J. op. cit. 145.
13. Ibid. 139.
14. SUNDKLER, B. G. M. op. cit. 1976. 167.
15. Ibid.
16. Ibid. 171.

17. KIERAN, J. P. The "Weapons of Zion". Journal of Religion in Africa, 1979. (Leiden). Vol. 10. 13.
18. BECKEN, H. J. op. cit. 139.
19. SUNDKLER, B. G. M. op. cit. 1976. 168.
20. SHEMBE, J. G. Izihlabelelo zaManazaretha, 1940. Durban. Isihlabelelo # 88.
21. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. Shembe: The Revitalization of African Society, 1986. 42. Johannesburg.
22. TSHABALALA, M. Z. H. op. cit. 10.
23. Ibid. 12.
24. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 42.
25. TSHABALALA, M. Z. H. op. cit. 10
26. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 42.
27. GERARD, A. B. Four African Literatures: Xhosa, Sutto, Zulu, Amharic, 1971. California. 185.
28. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 5.
29. TSHABALALA, M. Z. H. op. cit. 11.
30. GERARD, A. B. op. cit. 192.
31. Ibid. 189.
32. CHURCHILL, R. White Man's God, 1962. London: Hodder and Stoughton. 90.
33. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 45
34. Ibid. 54.
35. Ibid. 32.
36. Ibid. 61.
37. OOSTHUIZEN, G. C. The Theology of a South African Messiah: An Analysis of the Hymnal of the "Church of Nazarites", 1967. Leiden. 7. But

the introduction of isihlabelelo # 220 indicates that it was written by J. G. Shembe in 1938 at the peak of Mount Nhlangakazi. It is meant to be sung only on the day of remembrance. SHEMBE, J. G. op. cit. Isihlabelelo # 220.

38. GERARD, A. B. op. cit. 189.
39. OOSTHUIZEN, G. C. op. cit. 152.
40. OOSTHUIZEN, G. C. Reformation and Revival in Southern African Communicating and Contextualizing the Gospel in Southern Africa. Orientation and International Circular of the Potchefstroom University for Christian Higher Education, March 1987. Vol. 5. (44). 59.
41. VILAKAZI, A; MTHETHWA, B.; MPANZA, M. op. cit. 92.
42. THOMPSON, J. Shembe Mismanaged?: A Study of Varying Interpretations of the iBandala lamaNazaretha. Bulletin of the John Ryland University Library of Manchester, 1988. 70 (3) 190.
43. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 92
44. THOMPSON, J. op. cit. 191.
45. Ibid. 190.
46. SUNDKLER, B. G. M. Review of The Theology of a South African Messiah. International Review of the Mission, July 1969. 58. (231). 344. Izihlabelelo of I. Shembe are hymns of his religious experience, "no paragraphs in system of dogmatics." They are living poetry and expression of the heart of Zulu religion. They were created in the cult of Zulu faith.
47. GERARD, A. B. op. cit. 192.
48. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 115.
49. OOSTHUIZEN, G. C. op. cit. 7.
50. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 137. "In the first nhlanza the tone rises for an interval of about a fourth and in the second one the tone falls an interval of about an

octave. Suppose the melody fell instead of rising in the above phrase on the word sihlanze (cleanse us), the meaning to the Zulu would be: Lord vomit us or Lord make us to vomit."

51. Ibid. 140.
52. Ibid.
53. Ibid. 141.
54. Ibid. 141. Ukusina was introduced later on in the Church and so its izihlabelelo were also written in the later years of I. Shembe's life.
55. Ibid. 147-148. In photographs, the prophet is in front and the congregation are seen following his steps in dancing.
56. Ibid. 151. The movement of isigekle are slow and solemn, in spite of its slowness it is nevertheless stimulus.
57. Ibid. 151-152. "The main set back of isikhihli is that it localizes ukusina as a whole which is otherwise standardized within the boundaries of South Africa."
58. Ibid. 117. A. Vilakazi thinks that I. Shembe did for his Prophet Movement what the early Christianity did by adopting the trappings of local religions in order to impart its teaching and enhance its popularity.
59. Ibid. 63.
60. SUNDKLER, B. G. M. op. cit. 1976. 186.
61. SUNDKLER, B. G. M. op. cit. 1961. 44.
62. LINDBLOM, J. Prophecy in Ancient Israel, 1962 (Reprinted in 1963). Oxford. 2. He continues to explain that the prophet at the mountain of theophany differs from a religious person and systematic theologian who uses the didactic method in a lecture hall.
63. Ibid.
64. Ibid. 3. "Nietzsche's description of inspiration is unequalled, but countless other testimonies point in the same direction. We have a fine account of the Australian poet Grillparzes of the composition of the play Die

Ahnfrau. Ideas and verses poured forth without his own initiative. He had only to write them down as soon as they were given him. In a fortnight the whole tragedy was completed."

65. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 140.

CHAPTER 12

I. SHEMBE'S ROLE AT EKUPHAKAMENI:

UNKULUNKULU-SENT RESTORER

The Shembeites regard Ekuphakameni as a mountain city of the community of believers. There, through songs and dance, they relive the comfort and security of socio-religious values of their fathers. Their beloved Ekuphakameni is a symbol of unity and centre of the prophet's healing ministry whose role they see as Unkulunkulu-sent restorer of the Zulu socio-religious tradition, through both the spoken and sung word.

This chapter continues to analyse izihlabelelo zaManazaretha in relation to prophetic activities. It deals with an important aspect of the theme of this thesis, the role of the prophet as: inspiring man of Unkulunkulu, intercessor and faith-healer, chief and law-giver at Ekuphakameni.

THE PROPHET-POET, AN INSPIRING MAN OF UNKULUNKULU

UMkhululi wethu_
Thina nzalo kaDingana
Simzwile ufikile.
UMkhululi ufikile!
UMkhululi usefikile!
Wemazulu sesimzwile.
Nzalo kaDingana
Beni Senzangakhona,
Phaphamani ufikile
UMkhululi ufikile!
UMkhululi usefikile!
Wemazulu sesimzwile.
Ukudinga kwethu_

Our Saviour
We the offsprings of Dingane
We have heard him coming.
Saviour come!
The Saviour has come!
Oh Zulu we heard him.
Offsprings of Dingane
And Senzangakhona,
Rise because he has come.
Saviour come!
The Saviour has come!
Oh Zulu we heard him.
Our needs

Thina nzalo kaDingana
Sekuphelile ufikile.

UMkhululi ufikile!
UMkhululi usefikile!
Wemazulu sesimzwile.

Ukhumbule Nkosi
Umsebenzi wenzandla
zakho
Wenzalo kaDingana.
UMkhululi ufikile!
UMkhululi usefikile!
Wemazulu sesimzwile.

Zibike wena kuye_
Wena nzalo kaDingana
Beni Senzangakhona!
uMkhululi ufikile!
uMkhululi usefikile!
Wemazulu sesimzwile.

We offsprings of Dingane
Have come to an end
because he has come.
Saviour come!
The Saviour has come!
Oh Zulu we heard him.

Remember oh Lord
The work of thy hands

Offsprings of Dingane.
Saviour come!
The Saviour has come!
Oh Zulu we heard him.

Plead your case to him
You offsprings of Dingane!
And Senzangakhona!
Saviour come!
The Saviour has come!
Oh Zulu we heard him.¹

This isihlabelelo is sung on December 16, Dingane's Day during religious pilgrimage to Ekuphakameni. The Prophet Movement is the only religious institution which still observes Dingane's Day, the occasion of mourning for the day of the defeat of the Zulu by Boers.² Like the ancient Israelites' tradition of mourning, the Shembeites "literally put on sackcloth and ashes."³

The Zulu do not lose hope, they are proud of being sons and daughters of the great king. I. Shembe was hailed as a restorer of the Zulu prestige. People regarded him as a charismatic isikhanzi kaNkulunkulu (the servant of God), the only person, at his time, who had the needed charisma and could lead his people to the to the "holy mountain" of Unkulunkulu.

We should notice, in the above isihlabelelo, the progress of the prophet's thoughts. The prophet

(umubonayo) sees the Saviour coming, urges the children of Dingane to rise up and welcome Him, presents his people's needs, intercedes for them, and then finally gives them the opportunity to plea their case before Unkulunkulu.

Since the destruction of Cetshwayo's Empire in 1879, the Zulu have been seen as a sleeping giant. The main motif of this isihlabelelo is to wake them up. The prophet does not use the word yuka (rise), but he rather uses phephama which means "wake up from the sleep".⁴ I. Shembe envisages the imminence of the Day of the Lord. He draws the attention of all the children of Dingane to the coming Saviour and he makes them behold Him as if He actually has come. In the prophet's mind, the Saviour has come and as a result he says, "ukudinga kwethu sekupheleli" (our misery has come to an end).

With this concept of the imminent coming of the Saviour, he uses the word ukudinga which derives from the verb dinga (go destitute).⁵ He thus envisages the end of their ukudinga. The Day of the Lord for the prophet is the end of his people's miserable situation. In his earnest intercession he says, "ukhumbule Nkosi" the sons of the great king, they are the product of your creative act and the beauty of your universe. In other words he is asking Unkulunkulu to remember them with longing and look down to them with affectionate and sympathetic eyes. He also tells Him, "Ukhumbule ekaya"

(literally feel home sick). By this sentence he refers to Ekuphakameni as a temporal home of his people where Unkulunkulu visits them. He thus invites Him to come, visit again, and restore the glorious social life of the golden age of the Zulu great kings. He reminds Him of those old days of their close relationship with Him.

The prophet-poet's message in this isihlabelelo is appealing to the Zulu cultural consciousness and raising the awareness of their socio-religious values. Its message is exciting and liberating: "Wemazulu phaphamani, UMkhululi usefikile!" (You Zulu people wake up, the Saviour has come!) This message of hope earned I. Shembe another title: "Muntu kaNkulunkulu" (Man of God),⁶ hence Unkulunkulu-sent prophet overwhelmed by divine power.

The inspiring message of hope went from Ekuphakameni and spread all over Zululand and beyond its boundaries. It included all the regions of Nguni stock. I. Shembe's message covered a bigger area than that of Shaka's Empire. Some Swazi, Pondo, Shangane and Thonga became Shembeites, "sometimes as groups with their chiefs."⁷ This made him, in the eyes of the Zulu, the chief of chiefs who had a rare charisma. Like Béatrice and Kimbangu, when the Zulu chieftainship fell into a limbo and created a vacuum in leadership, I. Shembe stepped in.⁸ His prophetic authority epitomised Shaka's legacy of inkosi yamakosi (king of kings).⁹ Because in keeping

with the Zulu tradition of annual ceremony (umukhosi) to ritually strengthen the king for the coming year, the Shembeites went to Ekuphakameni, the home of the prophet, during the July pilgrimage. He presided over the July Feast of Tabernacles, and a full day was often set aside for the 15 prominent chiefs (members of Manazaretha) to see him.¹⁰ The prophet cemented this royal tie when his daughter Zondi became one the wives of the Zulu king Solomon.¹¹ The concept of idealising the prophet as inkosi yamakosi, even among the new generation Shembeites, became obvious on the last Saturday of the July festival in 1986, when they gave Amos Shembe "a brand new Mercedes car", but the Zulu king Goodwill Zwelithini received just a bull.¹²

As "the church expended as far as Swaziland, Mozambique and the Cape" people pledged, in spite of national identity, their allegiance to Unkulunkulu kaShembe (the God of Shembe).¹³ The scope of the prophetic mission of both Kimbangu and I. Shembe covered the empires of their hero kings. Messages of restoration went beyond the boundaries of their respective great kingdoms. But unlike Kimbanguism, Shembeism is still an ethnic religious institution of Nguni stock.

The prophet-poet's izihlabelelo raised the religio-cultural consciousness of all Nguni people. For the first time since the collapse of the Zulu Empire, all Zulu, at least, were rediscovering their common bond:

Sanibona zihlobo zethu
Inkosi inibusise;
Ukuthula okuvela eNkosini
Kube phezu kwenu.

Welcome relatives of ours
The Lord bless you;
The peace that comes
from the Lord
Rest upon you.

Kodwa mina ngedwa
Ngivela kude;
Ngithunyelwe nyinkosi
Phakathi kwenu.

However me and me alone
I have come from far
I have been sent by the Lord
Among you.

Sanibona zihlobo zethu
Inkosi inibusise.

Welcome relatives of ours
The Lord bless you.

Nikulalele esikushoyo
Okuvela eNkosini.

Listen to what we
are saying
Which comes from the Lord.

Ningabinjengo yihlobenu
Ababulala aba Profithi,
Ababethenyelwe kubo
Ngegama leNkosi.

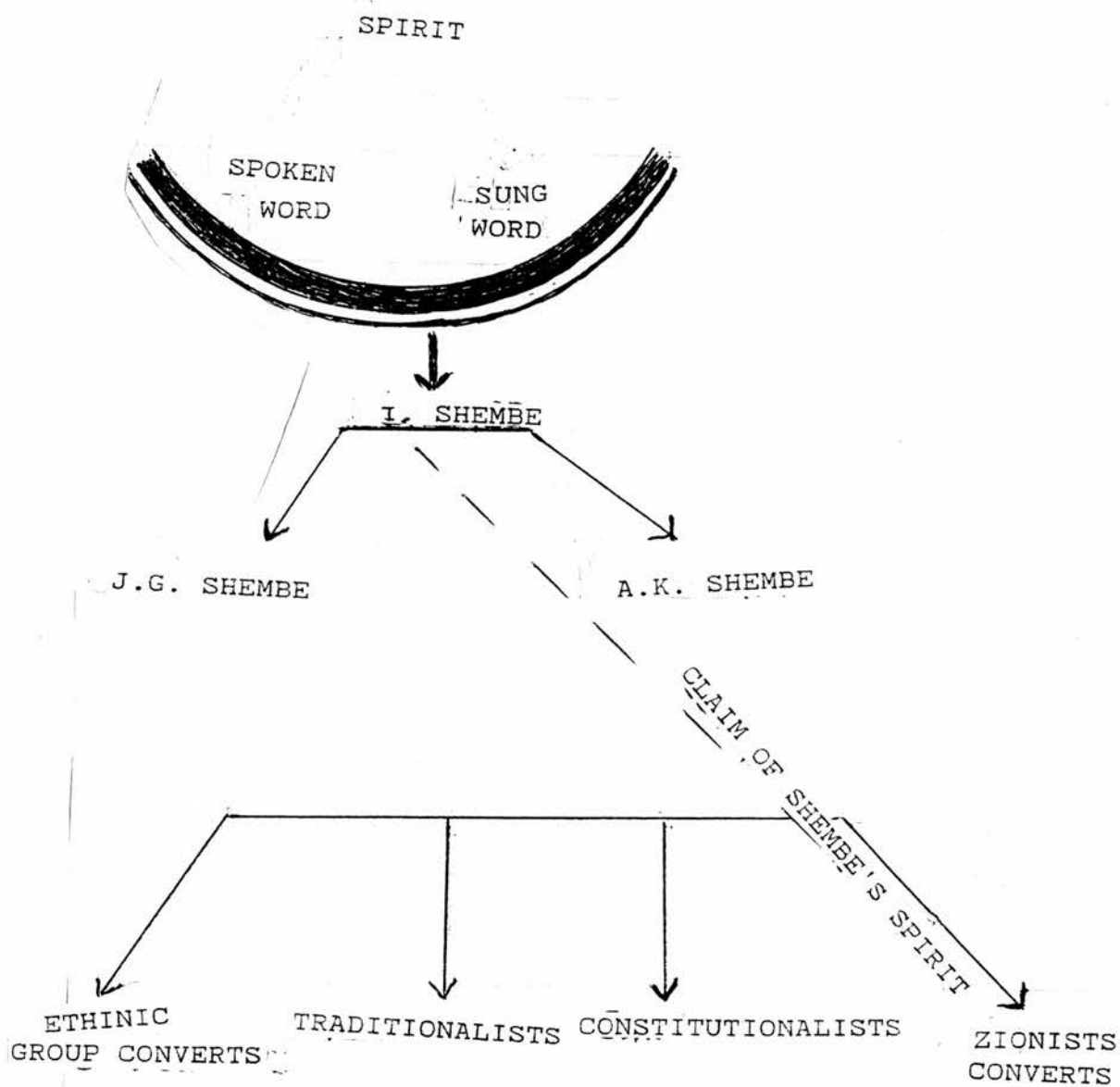
Don't be like your fathers
Who killed the prophets,
Who were sent among them,¹⁴
In the name of the Lord.

This isihlabelelo appeals to the religio-
consciousness of all people of Nguni stock. The Zulu
Shembeites see themselves as sons of the great king.
They think that their role in restoring the values of
their fathers' religion is to be missionaries to Nguni
ethnic groups.

After the mass inflow of some Zionists and other
converts from Nguni ethnic groups with their different
religious traditions and practices,¹⁵ the second
generation Manazaretha cannot remain the same religious
institution that I. Shembe founded. The glory of the
growth of the Prophet Movement is that it brought in
these converts from various religious backgrounds. This
resulted in the emergence of four groups each with a
different concept of Shembeism. The constitutionalists
are accused of leading the church into secularism. The

zionists'converts (converts from Zionist Churches) are responsible for introducing speaking in tongues, the doctrine of the priesthood of all believers, Spirit possession and gifts of prophecy which they claim is directly from I. Shembe.¹⁶ The ethnic groups (converts from Nguni stock) maintain the tradition of the Zulu chief's absolute authority. They believe that the dispensation of the spirit of the prophet-founder should remain in Shembe's family. This view is shared with the fourth group, which consists of traditionalists. These two groups argue that aManazaretha Church belongs to the Shembe family first, the sole channel of divine revelation, and to the ordinary members in the second place (see a diagram page 399). The basis of this view rests on the belief that at the time of I. Shembe's seclusion, he had a vision of white cloth held in four corners descending from heaven, a voice announced that Unkulunkulu had chosen two of his sons, still in his loins to be his successors. As a result, the popular belief is that he dispensed a portion of his spiritual authority and gift of revelation to his two sons J. G Shembe and A. K. Shembe. When he ordained them in 1919, he declared them "amakhosi aso Kuphakameni", (leaders of Ekuphakameni).¹⁷

THE SOURCE OF INSPIRATION IN THE AMANAZARETHA CHURCH



The internal power struggle of Manazaretha is likely to continue in the future generation, since the charisma of undisputed leadership seems to wear down within one generation. The new generation Shembeites are split into two camps: 90% follow Amos (J. G. Shembe's elder brother) at Ebuhleni, and the rest are with Londa (J. G. Shembe's son) at Ekuphakameni.¹⁸ Prophetism is not a profession but rather a function that only Unkulunkulu gives to a person for a special task in a specific situation.¹⁹

The traditionalists fear that as their Church goes through this process of wearing down of charismatic leadership and infiltration of the non Zulu members, some izihlabelelo such as # 45, 183, 214 will need to be changed and some others will have to be translated in different national languages and dialects. Consequently, they will lose their original beauty of Zulu idioms and poetic purity of expression of I. Shembe. This will mark the end of the era of his legacy as an innovator of Zulu religio-political awareness and cultural identity, which he vividly expressed in many of his izihlabelelo.

South Africa vuka
Zokhele izikhuni zakho,
Zisondele zonke izizwe

Ziwothe umilo wakho.

South Africa rise
Start your fire,
So that all nations may
draw near to you
And warm themselves
at your fire.

South Africa vuka
Ulibase iziko lakho,
UJehova uThixo wakho
Akunike elakho iziko.

South Africa rise
Make fire at your hearth,
Jehovah your God
Will give you your
own hearth.

Asikho esinye isisekelo
Kuwen Africa,
UJehova ukuphela
Uyisibani sakho.

There is no other foundation
To you Africa,
Jehovah alone
Is your lamp.

Ngiphelele ngiyethemba;

I am confident;

Liyophuma bengathandi

The sun will shine no
matter how much they
may not like it
Your sun Africa,
Will be enjoyed by
all nations.²⁰

Ilanga lakho Africa,
Zoletha zonke izizwe.

In the two preceding izihlabelelo the prophet addresses his own people (Zulu in particular and Nguni ethnic groups in general). He urges them to wake up, move forward and behold the Lord of their redemption. In this isihlabelelo he widens the scope of his mission to include South Africa and the Continent as a whole.

The word izikhuni (fire) derives from ukhuni (log, fire wood). It means "burning fire brand" or "torch".²¹ Among Bantu people iziko (hearth), where people enjoy the warmth of ukhuni, includes a living room. It is a cultural centre, where children are taught the precepts of culture and visitors are entertained. In the prophet's mind, South Africa does not need to borrow this iziko or the centre of socio-religious values from foreigners. Unkulunkulu has created one suitable to South Africa and He will recreate it to meet the needs of the country new situation. In fact he prophesies that the country's iziko will eventually become a learning centre, where the nations of the world will come to enjoy social life and draw spiritual experience from her

religious and cultural values that Unkulunkulu has given her. Iziko of South Africa should not be extinguished. It ought to shine "liyophuma bengathandi" (even though the oppressors do not like it). It must be kindled through its enriching cultural heritage. This Unkulunkulu given iziko will eventually inspire and enrich the nations of the world.

He then addresses Africa, and confirms that the Blacks have no other isisekelo (literally support under grinding stone),²² on which the household depends for livelihood. The isisekelo derives from the verb sekela "to support", "to uphold", "to sustain".²³ It is more than foundation or support of things. It connotes the core of life. Unkulunkulu, being the Lord of all life, is the only dependable isisekelo of Africa. The prophet envisages this isisekelo as the sunrise of African socio-religious values. The nations will not only welcome it, but they will also draw from it the inherited cultural inspiration, warmth and meaning of African life. His prophecy about the Continent is that despite opposition, Africa will see bright days which will benefit the nations of the world. This message of hope makes the prophet-poet an earnest intercessor for the healing of his people.

THE PROPHET-HEALER'S INTERCESSION AND HOLISTIC HEALING

Izwe selifile

The nation is not as good
as it has been

WeNkosi yamaNazaretha
Beka indlebe yakho,
Yamkela isililo salo.

O King of Manazaretha
Listen,
And hear the mourning
of the nations.

Umoya wakho uze
Kwabagulayo,

Let your Spirit come
Upon the sick ones,

Ungabafulatheli

Don't turn your back
on them

Ushilo ngezwi lakho.

For that is what you said
in your own Word.

Azibuswe nguwe weNkosi
Lezo ziqalekiso,
Lezo owakhuluma ngazo
Kubaphuli bemithetho.
Umoya wakho mauze Nkosi
Baphile abagulayo,

Oh Lord remove the cause of
These curses,
Which you talked about
For those who break the law.
Let your Spirit come oh Lord
So that the sick may
be healed,

Ungabafulatheli
Abaphile abantu bakho.

Don't turn your back on them
Let all your people
be healed.²⁴

The prophet-healer, seeing that the situation of his country was getting worse, reminds Unkulunkulu of His own promise to shepherd His people, bind up the wounded, heal the sick and strengthen the weak (cf. Ez. 34:16). Like a lawyer after arguing the case of his client, the prophet then urges Unkulunkulu to take three actions: susa lezo ziqalekiso (uproot those curses), send the Holy Spirit, and heal the sick. The word susa derives from isisusa which means "cause", "ground", or "origin of anything".²⁵ People saw him as their prophet-healer, but he never claimed to be the ultimate healer, capable of uprooting the cause of disease. He regarded himself as a mere isikhanzi kaNkulunkulu, through whom divine healing power operated. In the light of this isihlabelelo he believes that only Unkulunkulu, the Lord

of life, can deal with isisusa of the curse and uproot the evil from its source. He links the cause of sickness to sin. He accepts the responsibility of his people for disobeying divine law. In Zulu thought, a person is sick on account of socio-religious wrong doing on the part of the patient or his ancestors. The patient is guilty of breaking the socio-religious laws of cleanness and purity (cf. Lev. 11-19). He needs to go through the process of ritual purification. However, in view of this concept of cause and effect, the prophet thinks that only Unkulunkulu can destroy isisusa of the evil of disease and death. He therefore intercedes for the healing of his people and country. Nevertheless, he is aware that his people cannot approach the holiness of Unkulunkulu without being purified first. He firmly believes that purity comes after humility in the spirit of repentance, and divine compassion precedes forgiveness of man's sin.

Phakama Kuphakama
Ngegama leNkosi,
Zivuse zonke izizwe
zakithi
Zisese buthongweni
Ngegama leNkosi.
Zivukele kuwe
We Kuphakama.

Be lifted up Ekuphakameni
By the name of the Lord,
Rise, awake all our nations

They are still sleeping
By the name of the Lord.
That they may rise to you
Ekuphakameni.

Usidele ngani Nkosi
kangaka
Buyela kithi usithethelele.
Obaba bethu bona abasekho
Sithweleke thina
izino zabo.

Why have you forsaken us
Return and forgive us.
Our fathers sinned and
they are gone
We are carrying their sins.

Shaya Nkosi uphozise

Punish Lord, remove

wena-sonile,
Siyavuma ebusweni bakho
Singabakabani uma
silahlwa nguwe!
Buyela kithi Nkosi
yoxolo.

the pain,
We confess in your presence
What will become of us
if you rejected us!
Lord of peace return to us.

Sino sizi ngesizwe
sakithi
Sihawukele Nkosi sizi
ntandane,

We are in great grief
because of our nations
Lord be merciful to us we
are orphans,

Asina Mkhululi ngaphandle
kwakho
Ongasikhulula ekubashweni.

We have no other redeemer
besides you
Who can set us free from
our slavery.²⁶

In this isihlabelelo Ekuphakameni is viewed as the centre of the prophet's intercession for the healing of his people. His prayer is that Ekuphakameni be lifted up so that pilgrims may come to the mountain of intercession. The isihlabelelo is a clear indication that the Zulu believe that Unkulunkulu punishes the sons for the sins of their fathers. I. Shembe pleads guilty on the behalf of his people and accepts divine judgement. However, he calls into question Unkulunkulu's redeeming grace and engages Him in polemics. He argues that his people have no other redeemer. He wonders what they will become if He rejected them (cf. Ex. 32:11-14). This isihlabelelo is an explicit expression of the prophet's function as mediator and intercessor: "buyela lithi usithethele" (return and forgive us). The word usithethele derives from the verb thethelela or tetelela which connotes ukulobola (payment for a wife).²⁷ In many Bantu cultures it is traditionally the father who pays lobola for his son's first wife. He goes to the bride's

father to negotiate new relationship and ukulobola on the behalf of his son. So in his intercession, the prophet must had in mind this practice of father/son relationship. The payment of lobola sets the son free from worries as he starts a new home. It brings two families together, even those who were enemies before. It also joins the bride and bridegroom and sets them at a new beginning of life and points them to procreation of members of a new generation. Intercession strengthens relationships and heals the wounded soul. I. Shembe played the role of the father, intercessor, and healer among his people.

The Zulu regarded him both as a prophet-chief and prophet-healer. The Zulu chief was supposed to be the greatest medicine man in the land.²⁸ The prophet intercedes, the chief heals. But the Zulu found both functions in the prophet I. Shembe, speaking for Unkulunkulu and interceding for the healing of his people.

The prophet's earnest intercession had an impact in Zulu thought. It was backed up by the king-like authority which was believed to be embodied in his isikhali (staff). The word isikhali originally came from swahili word askali (soldier or policeman). The prophet's isikhali is strictly a personal property. Its effectiveness depends on the fluctuation of the owner spiritual vitality (cf. the ineffectiveness of Elisha's

staff in the hand of Gehazi: 2 Kings 4:31).²⁹ The popular belief is that the prophet's isikhali is a powerful healing medium because of the nature of the tree umhlanga (reed) is made of. It symbolises the powers of the two realms. Its roots draw the vitality of water below in the underworld, its leaves breathe umoya (air, spirit) and enjoy the bliss from above. It is not earthly; thus it has the capacity to cool and neutralise the evil of this world.³⁰ The characteristics of the reed symbolise the source of being or life. The Zulu father is often referred to as the umhlanga of his children, because, like umhlanga's stooling at maturity, they broke off from him. And this stooling characteristic of umhlanga "becomes a paradigm for the segmentation of lineage."³¹

The prophet therefore, armed with his isikhali, interceded for the afflicted, healed the sick, and performed miracles. His people called him baba (father), and they were close to his heart as his children who broke off from him. "To be a prophet means to speak for the people to God, represent their case, and take up their cause, should one shirk from such a duty by refusing to engage God in polemics and confine himself to merely speaking to the people for God, he would belying his prophetic call. He would then be a 'false prophet.'"³² I Shembe became baba figure of the Zulu and represented them to the heavenly Baba. Unkulunkulu

kaShembe became a popular expression so that people used it as a formula for oaths in public places.³³

As a result of this, the prophet-healer's popularity increased. It is believed that 90% of the members joined the Prophet Movement because they or members of the family were healed,³⁴ or got children through the prophet's intercession, or the demons which afflicted them were exorcised by the power embodied in his isikhali.³⁵ People treated everything of the prophet with great respect; they even believed that his photograph had healing power.³⁶

The prophet-healer established a colony of believers in the "sacred mountain" city in the style of Shaka's amakhanda and imizi (see chapter 9). The establishment of imizi includes a healing-home.³⁷ In the healing-home, the congregation plays an important role for the healing process of the sick. The Ekuphakameni healing-home is an institution on principles similar to a hospice which functions as a therapeutic community in Europe. It offers hospitality in terms of protection, affection, and fellowship.³⁸ However, while the hospice puts more emphasis on psychological and physical healing through therapeutic means and medical care, the Ekuphakameni healing-home focuses on faith-healing of physical, psychological and spiritual aspects of a person through congregational intercession and extended family care. The effectiveness of Ekuphakameni healing-home is

supported by some positive reports such as of an old woman who got healed without seeing the prophet even once.³⁹

Manazaretha, like other South Africa Independent Churches, believe that hospital is a place to cure an ailment but isisusa of man's disease is dealt with in the church. H. J. Becken reports, "At Lutheran Theological College Mapumulo, some years ago we had a student of the Nazaretha Church who would rather die than take medicine (and he actually did so!) To rely on human help would have meant for him to distrust the Lord, a most serious matter."⁴⁰ The church, then, is believed to be an appropriate place for holistic healing. In the Ekuphakameni healing-home patients find the similar essential characteristics of hospice: hospitality, acceptance, security, and hope.⁴¹ The greatest of the four in Zulu mind is hope that generates from faith. While it is true that where there is hope, there can be no limit to growth,⁴² I. Shembe thinks that where there is faith, there is always hope to healing for hope always stands on the feet of faith, the latter is the vehicle of healing at Ekuphakameni healing-home.

J. G. Shembe supposedly had inherited the power of faith-healing from his father. He used his father's veil to cast out demons. The prophet traversed the long line of patients restoring health and fertility of women, crying out in most dignified and chief-like manner,

"'Get out demons depart immediately' and the patient at the touch of his magic veil, coil and throw themselves on the ground as though struck by lightning cackle like hens, streak, hiccough, sing and weep, their faith being great many are healed [cf. Luke 8:43-48]."⁴³

Considering faith-healing as holistic, the institution of healing-home brings patient, congregation and family together at Ekuphakameni, the mountain of healing. It also sometimes includes community as a whole. When a patient is discharged from the healing-home, according to the customary practice of the South Africa Independent Churches, he is accompanied to his home by some members of the congregation for thanksgiving service and creation of Christian atmosphere in the family and community.⁴⁴

Therefore, besides physical and psychological aspects in the process of healing, there is also socio-religious aspect in the Ekuphakameni healing-home that brings Zulu ritual practice into concrete terms. The complete healing process is fourfold: physical and psychological, social and spiritual.⁴⁵ The Zulu prophet is supposed to be sufficiently equipped with these tools for holistic healing.

The success of I. Shembe's holistic healing ministry increased his popularity among the Zulu in particular and Nguni ethnic groups in general. They saw in him the king-like influence and authority. The following

isihlabelelo confirms the place of the prophet as a king among his people.

THE PROPHET-CHIEF: LAW-GIVER AT EKUPHAKAMENI

Mbekeni elibeni	Put him in the grave
Emzini oyiNgcwele,	In the holy city,
Ngezikhumba msongeni	Cover him with skins
Aphumule kamnandi.	That he may rest in peace.
Lala kahle, lala kahle,	Rest in peace, rest
	in peace,
Ndodana ka Nhliziyo.	Son of Nhliziyo
	(his grandfather).
Kuphakama ulidwala	Ekuphakameni you are
	the rock
Umi ngunaphakade;	You stand forever
Amathambo ayiNgcwele	The holy bones
Uwalondolozwe	You must keep
Mazoklelwe izibani,	Put lights on,
Kube ngunaphakade.	Let them shine for ever.
Baba wami ongithandayo	Oh father who loves me
Uze ungikhumbule,	Remember me,
Mina ngane yakho encane	Your little child
Ngisasele emhlabeni.	Who is left behind
	on earth.
Ngiyathanda Baba wami	My father I do like
Ukuba ngibe nawe.	To be with you. ⁴⁶

This is the longest of all isihlabelelo. It has 11 verses and is sung only once a year in the memory of I. Shembe. He is supposed to have written it after his "resurrection". It depicts him as a chief/king. The use of words of double meaning in this isihlabelelo is a common practice among Bantu people. There are words and idioms used for ordinary people and those for royal family. Such words often have double meaning, one for the commoners and the other for royalty. The word mbekeni, which derives from the verb beka, does not mean to bury the dead in its common use. It usually means "to

place", "to set up as a chief, place in office of authority".⁴⁷ The use of this word beka for burying the prophet I. Shembe reflects the common belief among Bantu people that chief/king retains his social status and that he rules in the world of the living-dead. His body is wrapped in ox skins, the ritual burial accorded only to the chief/king. The dead according to Zulu tradition, is buried in a sitting position so that he may lala khale (rest in peace). The word khale means "readily", "pleasantly, "excellently".⁴⁸ This indicates that he rests in readily position for his isithunzi to move swiftly to the spirit world, where (in the case of I. Shembe) is supposed to assume the office of the ancestor. Therefore, his body is not buried in an ordinary sense but he is rather mbekeni elibeni (placed in the grave to assume the ancestral office). J. G. Shembe (the writer of the hymn) requests the "holy mountain" city to preserve the "holy bones" of the prophet in its "Paradise". So it must londoloza (take a good care of) the prophet's "holy bones" and protect them against decomposition for his ancestral services are needed in the "Paradise" of Ekuphakameni. Every year when this isihlabelelo is sung, pilgrims remember I. Shembe as their prophet-chief and law-giver at the mountain of legislation. In their eyes he was the only person, in his time, who had leadership charisma and could handle the prophet's isikhali.

In keeping with the Zulu chief tradition, the prophet-chief did not address his audience directly. In his preaching, he spoke through a human loud speaker. "He spoke in low voice, as one giving instruction and the spokesman relayed the message of the king to the people." The human loud speaker acted like the chief's induna (the chief's councillor), who was his mouth piece.⁴⁹

This traditional practice proved to be very effective; the preached word was not regarded as merely human speech but as announced from the highest authority. The Zulu took to heart both the spoken and sung word as coming from the Supreme Being through the prophet-chief and then announced by his spokesman. Thus disobeying such a word would be an open rebellion against Unkulunkulu Himself (cf. Ex. 4:14-16).⁵⁰ They observed the prophet's precepts without asking questions.

Every day at 9:00 a.m. and 6:00 p.m. a bell rung all over the Shembeite centres. As soon as people heard the sound of the "holy bell", every activity everywhere came to a stand still. All the faithful fell to their knees and prayed. Even people working in the cemetery stopped digging the grave and prayed. They kept a pocket watch as they went where they could not hear the bell. All the Shembeites everywhere had the same rendezvous with Unkulunkulu at the same time, twice a day from

Sunday to Friday and thrice on the Sabbath day or on a day of celebration. Each homestead had isigugo (kneeling-place) or a place of daily spiritual retreat outside the house, where the individuals met and talked with Unkulunkulu privately.⁵¹ By obeying the absolute word of the prophet-chief, every Shembeite kept the line of communication with Unkulunkulu open and at the same time he strengthened communio sanctorum with all other Shembeites. People's discipline and absolute devotion, obedience, and royalty to the prophet-restorer indicate the success of his prophetic mission to lead pilgrims to the mountain of Unkulunkulu, the "holy place" of comfort and hope (see a plate page 415).

THE PROPHET-FOUNDER OF THE AMANAZARETHA CHURCH



FOOTNOTES TO CHAPTER 12

1. SHEMBE, J. G. Izihlabelelo zaManazaretha, 1940. Durban. Izihlabelelo # 214.
2. An interview with G. Khabela, on August 7, 1986. The government of South Africa calls it "the Day of the Vow", which is the reason why other ethnic groups have nothing to do with it. See also VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. Shembe: The Revitalization of African Society, 1986. Johannesburg. 116.
3. VILAKAZI, A. African Religious Concepts and Separatist Movements. Primate Paper Delivered at 1959 Conference of the Society for the Study of African Cultures in New York City. 7.
4. COLENSO, J. W. Zulu-English Dictionary, 1905 (Republished in 1967). Natal. 456.
5. Ibid. 110.
6. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 63.
7. Ibid. 126.
8. SUNDKLER, B. G. M. Chief and Prophet in Zululand and Swaziland. In African Systems of Thought, ed. M. Fortes and G. Dieterlen, 1965. London. 280.
9. Ibid. 286.
10. Ibid. 281.
11. THOMPSON, J. Shembe Mismanaged?: A Study of Varying Interpretations of Ibandala Lamanazaretha. Bulletin of the John Raylands University Library of Manchester, 1988. 70 (3) 194.
12. Ibid. 194.
13. VILAKAZI, A; MTHETHWA, B; MPANZA, M. op. cit. 123.
14. SHEMBE, J. G. op. cit. Izihlabelelo # 77.
15. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 123.

16. Ibid. 124.
17. Ibid. 132. However, the two sons were not ordained alone at that day. He ordained Mugayi and Mgobe and presented them also as amakhosi aso Ekuphakameni. But they died before the leadership controversy. It should also be noted that at the time of ordination A. K. Shembe, the oldest of the two brothers was only 15 years older. According to the account of this revelation J. G. Shembe is older than A. K. Shembe, while H. J. Becken thinks that A. K. Shembe is older. Ibid. 130 cf. BECKEN, H. J. Ekuphakameni Revisited. Journal of Religion in Africa, 1978. Vol. 9. Fasc. 3 (9) 3. 163.
18. THOMPSON, J. op. cit. 186, 187.
19. MACRAE, A. A. Prophet and Prophecy. In The Zondervan Pictorial Encyclopedia of the Bible, ed. M. C. Tenney and S. Barabas, 1975. Grand Rapids. Vol. 4. 876.
20. SHEMBE, J. G. op. cit. Isihlabelelo # 120.
21. COLENSO, J. W. op. cit. 293.
22. Ibid. 537.
23. Ibid.
24. SHEMBE, J. G. op. cit. Isihlabelelo # 215.
25. COLENSO, J. W. op. cit. 562-563.
26. SHEMBE, J. G. op. cit. Isihlabelelo # 181.
27. COLENSO, J. W. op. cit. 583.
28. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 64.
29. KIERAN, J. P. "The Weapons of Zion". Journal of Religion in Africa, 1979. (Leiden) Vol. 10. 15.
30. Ibid. 16.
31. Ibid.
32. WURZBURGER, W. S. Nature of Prophecy: (in the Bible). In Encyclopaedia Judaica, ed. C. Roth and G. Wigoder, 1972. Jerusalem. Vol. 13. 1171.

33. VILAKAZI, A; MTHETHWA, B; MPANZA, M. op. cit. 63
34. Ibid. 58. "Some, like many men, came because their wives or fiancée or other relatives were ill, and since their women or relatives joined the church, they followed suit."
35. Ibid.
36. BECKEN, H. J. op. cit. 166. Mrs. Khumolo "had lost her framed photo of I. Shembe which in the past had proved helpful in praying for the diseased. The crowd prayed in many words that her lost treasure might be recovered."
37. BECKEN, H. J. Healing in the African Independent Churches. The Lutheran Quarterly, August 1975. (Kutztown P.A.). 27 (3). 240. "It is the major concern of every A.I.C. community to build a healing home. This is usually situated at the church centre of representative church in the homeland. It may be a large settlement accommodation of hundreds of people like that of Nazareth Church at Ekuphakameni (near Durban, Natal), it may also be a small number of huts like that of New Step of Jesus Christ Zion of South Africa at Hlonga (Msinga District Natal) or that of Zion Christian Church at Kwakhuvelu (Zululand)."
38. MASSON, J. D. A Study of the Church as Therapeutic Community. Ph. D. thesis, 1985. Aberdeen University. 48.
39. BECKEN, H. J. op. cit. 1975. 240.
40. Ibid. 241.
41. MASSON, J. D. op. cit. 48.
42. Ibid.
43. CHURCHILL, R. White Man's God, 1962. London. 97.
44. BECKEN, H. J. op. cit. 1975. 240. If the member of the family or community accepts the message of salvation, flags will be hosted on high poles as a reminder of divine protection through the presence of the Holy Spirit.
45. BECKEN, H. J. The African Independent Churches Understanding of the Ministry. In Ampsdiening

- in Africa, ed. Bosch, 1972. Pretoria. 136.
46. SHEMBE, J. G. op. cit. Isihlabelelo # 220.
47. COLENSO, J. W. op. cit. 28.
48. Ibid. 248.
49. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 80.
50. Ibid. 81.
51. Ibid. 84-85. Every Shembeite everywhere has the same time of appointment with Jehovah twice a day, seven days a week, except on Sabbath or ceremonial occasion when they pray three times a day.

CHAPTER 13

THE SHEMAITES' PILGRIMAGE TO THEIR "HOLY MOUNTAINS"

This chapter discusses the Shembeites' pilgrimage to Nhlankakazi: the mountain of the Feast of Tabernacles, and to Ekuphakameni: the mountain of comfort and hope, gate of heavenly realm for family reunion, place of rendezvous at the trumpet of the resurrection.

PILGRIMAGE TO NHLANKAKAZI, THE MOUNTAIN OF THE FEAST OF TABERNACLES

The Shembeites make an annual pilgrimage to Mount Nhlankakazi, for their January Feast of Tabernacles. Just as Moses was told to put off his sandals before going near the "holy place" on Mount Sinai, the pilgrims do not dare to climb the "holy mountain" with their shoes on. It is a "sacred mountain" of theophany.¹ The Kimbanguists also take seriously this Mosaic act of reverence. For them the "holy place" includes the house of Diangienda.²

The Shembeite pilgrims perform various activities in different sections of Mount Nhlankakazi. They hold three main services: dancing, singing and the sacrament of the Holy Communion followed by foot washing.³

At the order of the prophet the rhythm of the drums call people together. The call goes beyond the boundaries of Zululand. It is extended to all peoples of

all nations. Some leading men run along the edge of krantz of the mountain, calling all peoples of the earth to join the pilgrims at the mountain. Facing in turn to the east, the west, the north, and the south, they call out, "Come to us all ye people, let the Spirit come and send you to us."⁴ They believe that conviction of the heart is the function of the Spirit of Unkulunkulu. He speaks to individuals and motivates them to make pilgrimage to the "holy place":

Izwi lezulu lizwakele	The voice of heaven has been heard
Emhlabeni emhlabeni wonke.	In the whole world.
Lizwenini bantu nonke	Hear it all you people
Alikhethi noma munye,	It does not exclude anyone,
Liyaba biza bonke abantu	It invites all the people
Alikhethi noma munye.	It does not exclude anyone.
Izintaba nemimango	The mountains and hills
Ziye saba lelo lizwi.	They are afraid of that voice.
Lelo lizwi elomemo	That voice is for invitation
Elimema izizwe zonke	Which invites all the nations
Alikhethi noma munye	It does not exclude anyone
Liya mema bonke abantu.	It invites all the people.
Izindunduma ngobuningi bazo	Those hills (artificial hills of mines) in their numbers
Ziya kubikelana zona.	They will spread the news among themselves.
Ziyoba nelikhulu ivuso	They will rejoice
Ngokufika kwaleyo mini	When that day comes
Balekani bantu nonke	Run away all you people
Iyesabeka leyo mini.	That day is awful.
Wozani webadingi	Come you who are destitute
Wozani webasweli	Come you who are needy
Eniswele leyongubo	Who need that dress (blanket)
Yokwembesa umphefumulo	To cover the soul
Li ya ku fika lelo langa	That day will come
Uzodinga lowo mphefumulo.	That soul will be sorrowful (needy). ⁵

This isihlabelelo has a universal message. Its message of hope is echoed in the mountains and hills of Zululand so that people are afraid of its dynamics. It calls all peoples of all nations to the mountain of the Feast of Tabernacles.

It also echoes the Zulu traditional pilgrimage to the king's residence for the national umukhosi. All people of the Empire were expected to go up to pay an annual respect to the king at the festival of the First Fruits. Everybody was required to be there (or represented by some one of the same clan) to sing the national song, uhubo.⁶ The Empire of the ancestors was the whole world of the Zulu, because one of their war songs suggests that there were no more nations to conquer;⁷ and Shaka claimed to have conquered the whole world.⁸ So the spirit of the Zulu Great Kingdom kindled by the pilgrimage celebration of the Feast of Tabernacles must be responsible, to a great degree, for this universal enthusiasm.

The two weeks of spiritual retreat on Mount Nhlankakazi are fully occupied with prayer sessions, healing services, and sacrifices of various kinds. H. J. Becken thinks that the practice of sacrifices reflects Mosaic institution of the Feast of Tabernacles.⁹ However, we find similar practice of the Zulu traditional system of sacrifices in their national umukhosi, during which amadlangala (tabernacles) were

built (as they still are by the Shembeites) to accommodate thousands of pilgrims.¹⁰ This great family reunion is also held after Christmas as the national umukhosi was, during which the whole world (i.e., the Zulu Empire) was supposed to be present.¹¹

In this way, during the January pilgrimage, the Shembeites try to relive the Zulu Great Kingdom. The feeling of family unity is visible. "The whole assemble _ the offering, the sacrifice, the hymns, the rhythm of the drums, the dancing, and above all the presence of the prophet himself on the high and holy mountain _ create an atmosphere which surpasses anything else in Nazarete ritual. The service on the mountain brings them very near to heaven, they feel".¹²

In middle of the camp a group of white clad-girls receive their instruction from one of the "nuns",¹³ and they look like little angels. Half way up the mountain, the pilgrims stop and kneel down for silent prayer as they pass certain white washed stone. Perhaps the stone is in one of the spots where I. Shembe used to pray. A more important place is the upper exit in women's section of the camp, all the pilgrims stop and kneel there for reverence of this old prayer-place of the prophet. Every pilgrim without exception appears to the mountain clad in white and "gives the impression of deep felt peace (see a plate page 445)."¹⁴

The pilgrims participate in various and different

activities during the two week of spiritual retreat on the mountain. They see many "sacred objects" in different places of the mountain of celebration, perhaps touch some of them, such as the mysterious cushions, which probably symbolise the presence of the prophet.¹⁵ The experience of all these activities is a unifying factor for the Shembeites.

On the last day of the Feast of Tabernacles, impetho flowers which were used as a table cloth, are burned as incense to the glory of Unkulunkulu.¹⁶ The practice has a symbolic significance because impetho connotes supernatural power. It is traditionally a plant of the ancestors,¹⁷ burned in honour of their amadhlozi (spirits).¹⁸

Only after this ceremony the pilgrims are allowed to go to the top of the mountain. Each participant takes a stone to a large isivivane (cairn of luck heap) as a symbol of devotion and commitment to the unity of Shembeism.¹⁹ I. Shembe used this traditional practice of isivivane as a covenant of unity for all pilgrims. It was a testimony of commitment of the candidates for ordination to the service of Unkulunkulu.²⁰ By this symbolic action, the prophet gave an old Zulu custom a new meaning, a symbol of faithfulness and unity. Every pilgrim feels privileged to be part of the big family, especially in July at Ekuphakameni.

PILGRIMAGE TO EKUPHAKAMENI, THE PLACE
OF COMFORT AND HOPE

Sifuna indlela
Yokuya ekhaya
KuJehova Inkosi yethu,
Umdali wezulu.

We are seeking the way
Which goes home
To Jehovah our Lord,
The Maker of heaven.

Chorus:

Indlela eya ekhaya
Yedlula engozini.

The way which goes home
Passes through danger.

Sifuneleni abathunyiweyo

Ukuhola abaningi,
Ukubayisa kumhlali
neZion
Emzini wokuphumula.

Find for us those who have
been sent
To lead many people,
To take them to the One
who dwells in Zion
The home of rest.

Abalimazile abaningi

Abayithandayo,
Ayanqikaza ayesaba
amagwala
Athi kungcono ukufela
emuva.

It has seriously injured
many people
Who love it,
The cowards are afraid

They say it is better
to die here.

Qiniselani nina maqhawe
Ngayo leyondlela,
Ekupheleni kwalezonhlungu

Niyongen'Ekuphakameni.

Be strong you heroes
In this way,
At the end of all that
suffering
You will be warmly welcome
at Ekuphakameni.²¹

The prophet has three main motifs in this isihlabelelo. He sees his people as pilgrims to the dwelling-place of the Maker of heaven. They need Unkulunkulu-sent charismatic leader because the road to their destiny is rough and dangerous. When the faithful pilgrims arrive, they are cordially welcome at Mount Ekuphakameni.

It is difficult in English translation to understand which of the two homes mentioned in the prophet's

isihlabelelo is the final destiny of the faithful pilgrims. He uses two different words for "home". The first is ekhaya which can mean both temporary and permanent home.²² The second is emzini which means "in kraal". It also implies family, or nation as a whole.²³ Since he uses both words, he wants to make a clear distinction between the dwelling-place (ekhaya) of Unkulunkulu at Ekuphakameni, where the pilgrims go for their temporary home and foretaste the blissfulness of the true home (emzini) in the heavenly Zion. The prophet sees ekhaya of Ekuphakameni, earthly city, as a stepping stone to emzini of Zion, heavenly city, where the Unkulunkulu-sent servant yisa his people through the dangerous situations in this world. The word yisa (take or deliver a daughter to a husband) connotes the act of the father giving away the bride at wedding ceremony for a good start of marital relationship.²⁴ According to Zulu tradition, the bride is taken by her father through the gate, leads her to the path towards the kraal of the bridegroom while the wedding party sings songs of farewell.²⁵ So in the same way, the prophet yisa the pilgrims through the gate of Ekuphakameni and hands them over to the "One who dwells in Zion", the bridegroom of believers.²⁶

The prophet, by stating that the dangerous road to emzini (the home of liberation) has caused untold hardships for many pilgrims, he must have had in mind the

time when he accepted the prophetic call in response to his people's outcry for the restoration of the Zulu socio-religious life and prestige.

The destruction of the Zulu Empire and outcry of the oppressed people under the political system of South Africa called for a charismatic leader, who would provide a religious solution. Hence, South Africa experienced the emergence of the high tide of the Ethiopia Movement. The movement attempted to restore the Zulu golden age and establish self rule, based on the slogan: "Africa for Africans".²⁷ However, the Ethiopia Movement did not have a charismatic leader.

So the struggle and search for the way towards ekhaya continued. I. Shembe emerged, and was hailed as the Unkulunkulu-sent servant to redeem the situation of the Zulu. He came as a prophet-father who revealed the secret of the value of the Zulu traditional religion, prestige and hope. In this way he was able to yisa his exhausted people to the mountain of comfort, ekhaya of Unkulunkulu, where he preached the message of hope to the oppressed. In his continued search for the way to emzini for the pilgrims, he discovered that the Bible contains stories with parallels to the situation of his people. He realised that biblical teachings were similar to the traditions of his own religion. The prophet readily identified the theme of "oppression" through the pages of the 66 books of the Bible, which is defined as

"the experience of being crushed, degraded, humiliated, exploited, impoverished, defrauded, deceived and enslaved. And the oppressors are described as cruel, ruthless, arrogant, greedy, violent, and tyrannical and as enemy."²⁸

The biblical themes of oppression and redemption, judgement and restoration make the longing for the Paradise the essence of Judeo-christian theology motif. Biblical scholars estimate that most of the Israelites' stories and those of the first century Christians "is a history of domestic or international oppression."²⁹ Their eschatological hope was the restoration of the paradisiacal life. The same drive of enthusiasm to relive the life of the Paradise provides the motive for the Shembeite pilgrims to go to their "sacred mountains", the genesis of life, where they dance and celebrate in songs the gift of "holy things" in this imperfect world of oppressive regimes. There they experience meaning of life in the midst of death. The faithful pilgrims had full confidence in their prophet, whom they called "baba". So he had the authority to yisa his children one by one through the gates of Ekuphakameni to emzini of the holy One:

Inkonzo yakhona
Uxolo nomusa,
Singena ngabanye
Samkelwe ngomusa.

The place of service
is there
To peace and love,
Go in one by one
We are accepted
with kindness.

We khaya lokuthula

You city of peace

Jabula ngathi,
Sibengelelwa
ngabaNgcwele
Sanibona zihlobo.

Rejoice for us,
We are greeted by
the holy One
Greetings to you relatives.

Masango oKuphakama
Phakamani singene,

Sikulangazele thina
We muzi wokuthula.
Ilanga nenyanga
Alikhanyi khona,
USimakade kuphela

Ilanga lakhona.

Gates of Ekuphakameni
Lift up so that we may
come in,
We long for you
You city of peace.
The sun and moon
Do not shine there
It is the everlasting
Lord alone
Who is the sun.

Ukukhanya kwelanga
Ukuthathi lutho.
Kuno muzi wakithi
Lapha siyakhona.

The light of the sun
Does not matter
At our city
Where we are going.³⁰

Again in this isihlabelelo, the prophet picks up the theme of the distinctive roles of khaya and muzi. He tells Ekuphakameni, "we khaya" of peace to rejoice with the pilgrims who are privileged to be greeted by the holy One. He addresses the gates of khaya to lift up as an expression of its joy for them, so that they may get in muzi for which they have suffered in their perilous pilgrimage. He clearly states that in muzi, unlike in khaya, there is no need of sun or moon because the Lord himself is its everlasting light. He therefore considers muzi, and not khaya, as the permanent New Jerusalem of the Revelation of John.³¹ I. Shembe, with the New Jerusalem of John in mind, calls muzi "our city", the permanent city of the pilgrims' destination, while he refers to khaya simply as "the city of peace". Khaya (Ekuphakameni) is a "sacred centre" of attraction for the Shembeite pilgrims, where after the experience

of the presence of Unkulunkulu (being greeted by the holy One), they sing and dance. They envisage joy and peace, comfort and security in muzi at the end of their perilous pilgrimage.

In spite of this clear distinction between khaya and muzi, B. G. M. Sundkler holds that Ekuphakameni, for the Shembeites, is not just a "holy city" or a symbol of the Paradise. He argues that the Shembeites believe that it is heaven itself, "the name [Ekuphakameni] can easily be given its double meaning, so that the faithful will realize that Ekuphakameni is indeed heaven itself.... In similar way Zionists regard their Zion Church as the court of heaven... a replica of heavenly temple..."³² But the prophet, in his isihlabelelo, dispels this ambiguity. No Zulu will fail to make the clear distinction between muzi and khaya. G. C. Oosthuizen criticises the prophet for calling Ekuphakameni "elevated place", "holy place" or "sacred city". He does not see what Zion-Jerusalem has in common with Ekuphakameni.³³ But it is interesting to note J. Thompson's report that G. C. Oosthuizen "vigorously defended" the Shembeites on 24 July 1986 against an Apostolic Church pastor who argued that they will go to hell and never see the New Jerusalem for they are all heathen.³⁴ One hopes that G. C. Oosthuizen's change of attitude will lead him to write a more positive book in future about the Shembeites.

Since M. L. Martin went to "live Kimbanguism" in Zaïre, she concedes that the prophet reads his Bible through the eye glasses of his own traditional religion and socio-political situation. She observes that through prophetic ministry, God's revelation to His servant becomes concrete to meet the need of the people in crisis as he did for the Israelites through the biblical prophets. She argues that the same prophetic call and function apply to Kimbangu and I. Shembe. Zion-Jerusalem "epitomizes the whole work of redemption" here and now in African situation. Thus Ekuphakameni became the New Jerusalem of the Shembeites.³⁵

In the above two izihlabelelo the prophet indicates that his Ekuphakameni is only khaya of worship and celebration. It is a "holy place" of elevated spirituality, or a "sacred place" of comfort and rest for the exhausted pilgrims so that they may continue their pilgrimage to emzini. "Ekuphakameni is symbolic to the Shembe followers like the city of Jerusalem in Revelation." For the Shembeites, Ekuphakameni is their "holy city" as much as Vatican is for the Roman Catholics, or Salt Lake city is for the Mormons, or Mecca is for the Muslims.³⁶ In Zulu thought the simplicity of Ekuphakameni as a village, built on a simple hill of Onhlangé, does not in any way impair its blissfulness as a mountain of comfort and hope for the Shembeites pilgrims. The pilgrims go to the "holy

mountain" for physical and spiritual healing, comfort and hope. Through these prophetic activities it has become their New Jerusalem. It is a healing centre where demons are exorcised and barren women get children.³⁷ As a result many have been converted into Shembeism, including some Hindu Indians. There they feel at home.³⁸ They see themselves at the gate of the highway to the spiritual realm.³⁹

PILGRIMAGE TO THE GATES OF HEAVENLY REALM FOR FAMILY REUNION

Basinda ngokuphephisa
Abahamba engozini.

Baphunyuzwa ukuzidela
Balithande elizayo.

Chorus:

Ngiyahamba weGuqabadele
Ngaloluhambo lwakho;
Yelula isandla sakho
Ulubusise uhambo lwami.
Ngesifingo sokusa
Ngiyongena Ekuphakameni,
Amasango ayovuleka
Ngokungena kwami.

Ngohlabelela ngentokozo
Emzini oyiNgcwele;
Bajubule abahlangabezi
bami
Ngokungena kwami.

Ngomsinela obongekayo
Ngingasena nhloni.
Phakamani masango
Phakamani singene.

They were saved
Those who were travelling
through dangerous road.
They were given rest
So that they may love
the coming land.

I am going to the One who is
worshipped
In this journey of yours;
Bring forth your hands
And bless my journey.
In the morning before dawn
I will go to Ekuphakameni,
The gates will open
When I come in.

I will sing with joy
In that holy city;
And my comrades will rejoice
When I come in.

I will dance for the One
who is worthy of praise
I will dance respectfully.
Lift up your gates
Lift up so that I may
come in.⁴⁰

I. Shembe once again picks up the theme of the

perilous pilgrimage. He sets his heart to go to Ekuphakameni. The pilgrimage takes the priority in his life. He hopes that Ekuphakameni will open its gates for him and his fellow pilgrims will rejoice when he arrives. And he points out the need of temporary comfort for the exhausted pilgrims in khaya, the city of hope. They all come for the same purpose of singing, dancing and praising Unkulunkulu in the "holy city". This celebration in khaya helps them to envisage and appreciate the anticipated heavenly experience in muzi. In spite of many dangerous situations, he is confident that he will reach the land of obengekayo (One who is praised). He travels with divine blessing, because his journey is also the Lord's journey. For this reason the pilgrims celebrate the not-yet city of comfort, muzi of Unkulunkulu, in songs and dance.

Every man and woman wants to participate in the activities of the pilgrimage. No one wants to be left behind when others go to the mountain of communion, praise, and celebration.

Lapho usuba biza abanye
Maungibize nami,
Ngiyathanda ukungena
Ekuphakameni,
Maungibize nami.

When you invite others
Invite me as well,
I would like to come to
Ekuphakameni,
invite me as well.

Chorus:

Nkosi yas'Ekuphakameni
Maungibize nami
Lapho ubabiza abanye
Maungibize nami.

Lord of Ekuphakameni
Invite me as well
When you invite others
Invite me as well.

We Nkosi yomusa

Oh Lord of kindness

Maungithande nami
Yona inkatho yabaNgcwele
Mayingidle nami.

Love me as well
The lot of the saints
May point me out.

Ngilambile kuyadliwa
ekhaya

There is a lot of food at
home but still I am
hungry

Maungibize nami;
Ngingafeli mina
kulelihlane
Maungibize nami.

Invite me as well;
So that I may not die in
this wilderness
Invite me as well.

Nkosi yami uyabathanda
abantu
Maungangilahli nami;
Maungibize nami,
Lapho ubabiza abanye.

My Lord you love people
Do not leave me behind;
Invite me as well,
When you invite others.⁴¹

In the above isihlabelelo, the prophet emphasises that Unkulunkulu is the Lord of Ekuphakameni from whence he issues an invitation to all people. Although the invitation is of a universal nature, the prophet thinks that the Spirit selects pilgrims by casting a lot. The word inkatho (a lot) he uses echoes the usual practice of Zulu boys, when they decide who should go and watch the cattle or do some other required duty that no one would like to do otherwise, they cast inkatho. Those whom inkatho does not point out are exempt from the duty.⁴² The pilgrim does not want to remain idle and be exempt from the duty of the saints. In his spiritual exodus, he is afraid that if inkatho does not point him out to serve with the "saints", he may die in the perilous wilderness of loneliness, where nothing satisfies his longing soul. Therefore, he repeatedly prays: "Maungibize nami" (invite me as well).

The July pilgrimage to Ekuphakameni, the home of the

prophet, is the most popular annual event. No Shembeite wants to miss the socio-religious celebration. The dancing and singing groups in their colourful uniform attract thousands of spectators from the city of Durban and all over surrounding areas. Men and women appear at the mountain of celebration in their best attire.⁴³ In keeping with Shaka's custom of displaying the maidens' regiment, during which the king announced which regiment should be allowed to marry,⁴⁴ the maidens of Ekuphakameni expect their chance of marriage. It is an annual occasion for the Ekuphakameni virgins to see and be seen by young men. For them it is the most happy occasion of the year. The prophet announces engagements and officiates at weddings.⁴⁵ It provides an ample opportunity for both marriage union and family reunion. The faithful pilgrims finish the July festival celebration with deep conviction that aManazaretha Church is communio sanctorum in the sense that in the "Paradise" of Ekuphakameni they experience divine presence. In the mountain city, koinonia and diakonia become the reality in the context of their own religious tradition, while they wait for the Parousia of the Lord (see a plate page 446).

MEETING THE SAINTS IN THE PLACE OF RENDEZVOUS AT THE TRUMPET OF RESURRECTION

Bonani uza ngamafu
Uzobiza abantu bonke.

Look he comes with clouds
To call all people.

Kuzovuka nobelele
Othulini lomhlaba.

He who was asleep will rise
Will rise from the dust
of the earth.

Amen Halleluya
Dumisani nonke.

Amen Halleluiah
All you people praise.

Kuyeza kuyeza
Ukuphakama
Kuza nabaNgcwele
beNkosi yezulu.

It is coming it is coming
People of Ekuphakameni
It is coming with
the holy ones
Of the Lord of heaven.

Inkosi yona ngoqobo
Iyokwehla ezulwini,
Iza nabaningi
Bas'Ekuphakameni.

The Lord himself
Will come down from heaven,
Coming with the multitude
Of Ekuphakameni.

Abaphuma sijabhile
Ekuphakameni,
Namhla sebeza
Bembethe ukungoba kodwa.
Namhla thokozani nina
Webagcini bemithetho,
Nizogcotshwa nanele
Ngokuyifeza imithetho.

Who left us with sorrow
At Ekuphakameni,
Today they are coming
Clothed in conquering glory.
Today rejoice
You who observe the law,
You will be anointed
For keeping the law.

Niyovuzwa ngani nina
Webaphuli bemithetho,
Bekani indlebe nizwe
inhlokomo yabaNgcwele.

What will be your reward
You breakers of the law,
Listen and hear
The praise of the holy
ones.⁴⁶

The motif of this isihlabelelo is the Parousia of the Lord. His coming means the resurrection of the dead and restoration of the purity of life. The faithful Shembeites at Mount Ekuphakameni gaze up into the clouds with the excitement to welcome the Lord back with the multitude of the saints of Ekuphakameni. The saints left them in fear and despair, now they are coming back with conquering power over the evil and death. I. Shembe sees Ekuphakameni as a "holy mountain" of rendezvous: the Lord descends with his saints (from zulu) and they join the faithful of Ekuphakameni (in mhlabha) and the risen

saints (from the underworld) at Ekuphakameni (see a diagram page 352).

Besides the multitude of the faithful and "saints", the prophet sees sinners who are forbidden to join the saints in the joyful praise of Unkulunkulu at Ekuphakameni. In other words, although the invitation is universal, the unfaithful have no part in the kingdom of the New Jerusalem, which will be established in the "holy mountain" city, Ekuphakameni. He states in another isihlabelelo:

Bonani uvela emafini
Uzobiza abantu bonke,
Uzobuya Ezulwini
Uzobiza abantu bonke.

Behold he comes in
the clouds
He comes to summon all
the people,
He returns from heaven
He comes to summon all
the people.

Haleluya dumisani,
Dumisani bantu nonke.

Halleluiah praise
All you people praise.

Amaghave ngaka Jesu
Anhliziyonye naye,
Amehlo abo ayizinti
Ngokubheku Simakade.

The victory belong
to Jesus
They are all one in Him,
Their eyes are sharp
For they look to the
Everlasting One.

Umhlaba wamazama
Amatshe adabuka
Izinkanyezi ziwile
Ilanga lafiphala.

The earth shook
The stones broke
The stars have fallen down
The sun went dim.

Zwanini kuhlathwa
umkhosi
Wokubiza abafileyo,
Abamenyiweyo izinhlozi
Baphuma emathuneni.
Sukani kukhulume uJesu
Niyokusha emlilweni,
Lapha nani sebenzela
khona

Hear the proclamation
Calling the dead,
Who have been raised
From the tombs.
Let Jesus judge
Go to burn in the fire,
What you worked for

Ebuhlungwini nase
sililweni.

In the pain of lamentation.

Jabulani nina bantabami
Uyokusho njalo kwabanye
Shiyanini umhlaba
Wozanini Ekuphakameni.

Rejoice my children
To others he will say
Leave the earth
Come to Ekuphakameni.⁴⁷

The prophet links the Parousia of Christ to the morning of the resurrection, which will mark the fulfilment of the eschatological pilgrimage, i.e., returning to the reality of life of the primordial Paradise. The Parousia will come with victory over evil and death, the enemy of Unkulunkulu's creation. The Lord of the creation will gather the redeemed from the wicked world to the mountain of rendezvous, Ekuphakameni.

In order to understand I. Shembe's eschatology in the above izihlabelelo we should briefly observe the Zulu concept of social life as expressed after a death in the family. In Zulu thought, man's death marks the transfer of his isithunzi (literally his shadow) which means man's "influence", "importance", "weight", "prestige".⁴⁸ It goes to the land of uya kwabaphansi (those underworld), while his body rots in the grave.⁴⁹ When man dies, his personality and influence do not decay with the body. It becomes free from the bondage of the body, hence it assumes more power, prestige, and influence in both mhlaba and spirit realms. Its association with supernatural power in the land of the ancestors affects the social life of the living.

In Zulu thought, the life of a person is affected by

the influence, prestige, and supernatural power of isithunzi. I. Shembe's eschatology should, therefore, be understood and interpreted in the context of this Zulu cosmological concept of life after death. However, he was a "vitaliser-traditionalist". He preserved only some elements of the Zulu tradition, which he thought were useful for the vitalisation of his people's socio-religious heritage. For instance he forbade pre-marital sexual intercourse.⁵⁰ And he did not see any point in observing any of those taboos of mourning over his death.⁵¹ He thought that his isithunzi would not be a menace to any one. On the contrary, his mediatorial role, as a senior ancestor, would enable him to yisa his people to Unkulunkulu. He also believed that they should rejoice, instead,⁵² because their eschatological liberation from this wicked world will be consummated when he comes with the Lord at the sound of the trumpet in the morning of the resurrection. In the following eschatological izihlabelelo, he envisages, beyond the grave, the restoration of the purity of life that heaven and earth longed for. So why should anyone mourn for the prophet who joins the ancestors in the underworld, which has no power to hold him or inhibit his movement to the land of the eternal light of the Lord of the creation.

Inkosi iza nokusa
Ebusweni bomhlaba,
Kuze kwande ukukhanya

Ebusweni bomhlaba.

The Lord comes with morning
In the face of the earth,
So that the light may come
in abundance
In the face of the earth.

Izosusa ubumnyama
Ebusweni bomhlaba,
Bayoduma bathokoze
Abakhonzi bayo.

He comes to remove darkness
From the face of the earth,
They will rejoice
His worshippers.

Jabula wena zulu
Jabula wena mhlaba,
Isililo singamukile

Rejoice you heaven
Rejoice you earth,
The lamentation has come
to an end
In the face of the earth.

Ebusweni bomhlaba.

Bayovuka abafileyo
Bevela inxa zonke,
UJehova uThixo wethu
Uyobavusa bonke.

The dead will rise
Coming from all sides,
Jehovah our God
Will rise all of them.

Bonke abaleleyo
Othulini lomhlaba
UJehova uyobabiza,
Bayovuka ngokushesha.

All those who are asleep
In the dust of the earth
Jehovah will summon them,
They shall rise from the
dead immediately.⁵³

The light of the sun grows dimmer as the day advances. Its full brightness is restored in the morning. The prophet believes that it is appropriate that the Parousia should take place in the morning when the rhythm of life starts another round for the day. However, it is a unique morning. It is the morning of the resurrection of the dead and the restoration of the true nature of all things, after which there is no other evening. This is the style of the restored life and perfection of the Paradise for which heaven and earth rejoice with the rest of the creation, because "isililo singamukile" (there is no more lamentation). The trumpet in the morning of the resurrection will announce the death of death.

In 1935 the prophet, instructed his followers, contrary to Zulu tradition, to rejoice and beat the

drums after his death. He told them that men and women should dance at his funeral as if it were an occasion for celebration.⁵⁴ He died on Thursday May 2, 1935 when he was on his missionary duty.⁵⁵ On Saturday afternoon the elders were still debating whether they should honour his wishes against their traditional conviction. On Sunday morning, people of every type and degree of culture walked up and down the street of the "holy city" as they brought an offering of flowers, including some Indian followers who brought wreaths. Every person came with spring flowers in hands. This had a ritual significance, perhaps, because they all knew that the prophet was a great lover of nature.⁵⁶

Although the grief was obvious, the six thousand people behaved with great restraint as a tribute to the prophet's authority. They respected his king-like word to the last minute. The funeral started at four o'clock with the roaring of the "holy bell" of Ekuphakameni. The first group in procession were the dancing girls in red skirts, then followed men in kilts and helmets, two groups of women in long and black dresses, white skirts and basket-like head dresses, about a hundred girls (ages from 5 to 14) all in white, then behind them a long procession of men in their surplices.⁵⁷

Instead of the traditional funeral cry, the chief priest B. T. Hlatshwayo gave a high cry "He is holy!", which the crowd repeated with thundering enthusiasm. It

was evidently more moving than the traditional wailing.⁵⁸ While people sung the Zulu funeral dirge, a steady beat of the drums controlled the rhythm of the eschatological march to the final place of the prophet's mortal remains. People then cried out, "He is a hero! We are proud to be his people!"⁵⁹ The faithful consider the prophet's life as the light that shined in the darkness of Zululand to prepare the path of the bliss and grace in the land of eternity,⁶⁰ which will come with the light of the morning of the resurrection.

The chief priest concluded the funeral service by saying, "Let us thank God for giving us this sun to lighten our darkness all these years." In keeping with Zulu royal burial, they wrapped the prophet's body in skins of two oxen which had been slaughtered the previous day.⁶¹

However, unlike the traditional royal burial, nothing was buried with him, except some sticks.⁶² Those sticks, perhaps, included his prophetic isikhali with which, as a rule, he was not supposed to depart. People then sung the funeral isihlabelelo which the prophet himself composed:

Ngeza ngingedwa elizweni
Ngoliphuma ngikwanjalo
Ngingenalutho esandleni
Ngingembethe lutho
nasemzimbeni.

I came on my own to
this world
I will return in the
same way
I came with nothing
in my hand
I came naked.

Woza Jehova woza Nkosi,

Come Jehovah, come Lord,

Uwembese umoya wami.
 Ngongena ngingedwa
 Nasethuneni lami,
 Ngobe ngingenabani mina.
 Ngisize Jehova ngisize
 Nkosi
 Uwembese umoya wami.

And cover my soul.
 I shall enter alone
 Into my grave,
 I shall be alone.
 Help me Jehovah, help me
 lord
 And cover my soul.

Injabulo yanele, intokozo
 Seyikhethiwe kwabamfunayo.

The joy is full
 It is set aside for those
 who seek him.

Woza Jehova woza Nkosi
 Uwembese umoya wami.

Come Jehovah, come Lord
 And cover my soul.

Umkhosi wensindiso
 sewumenyeziwe
 Wozanini nonke zoni
 Woza Jehova woza Nkosi
 Uwembese umoya wami.

The proclamation of
 salvation had been made
 Come all you sinners
 Come Jehovah, come Lord
 And cover my soul.

Mina ngingedwa weNkosi
 Nase siswini sika mame
 Ngingenaye nowesibili

I am alone oh Lord
 Even in my mother's womb
 There was no one else, but
 you and I were together
 I shall be followed by
 your Word.

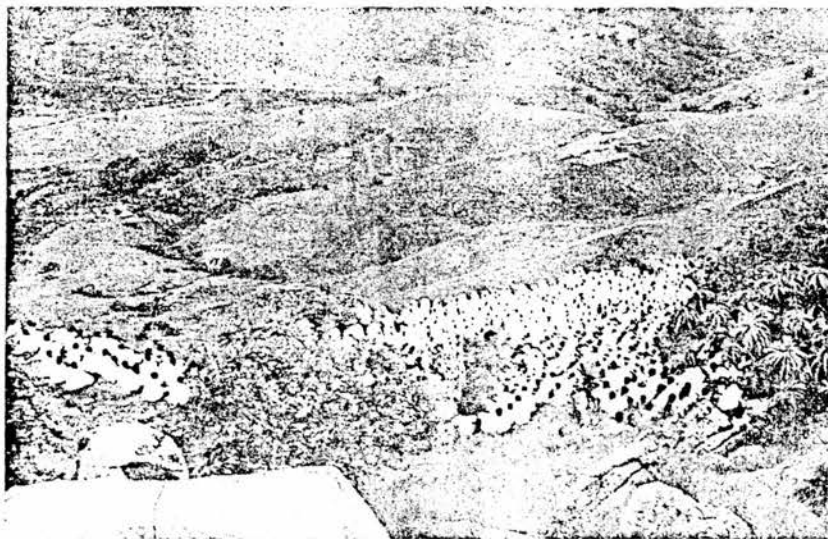
Ngiyakwelanywa yizwi
 lakho.
 Woza Jehova woza Nkosi
 Uwembese umoya wami.

Come Jehovah, come Lord
 And cover my soul.⁶³

The prophet's mind going back to his past life, according to some psycho-analysts and historians of religion, was not an exception to the rule that man does not die before he relives his past.⁶⁴ Nevertheless, in this isihlabelelo he goes beyond that. He relives the life before his birth. In his thought the day of his burial and that of his birth belong together. The former is the evening of life, while the latter is its morning. He believes that the pilgrimage of his life is an eschatological journey to the primordial Paradise. On the eve of his departure from this world he sees that he is going all alone through the final process of his renewal. The day of his burial is an evening of earthly

life, then comes the morning of the resurrection, after which there will be no other evening. The eschatological pilgrimage is taking him to the genesis of his life. So he prays: "Nkosi uwembese umoya wami" (Lord cover my soul). The same Unkulunkulu, the Lord of creation, who was with him while he was still in the womb of his mother, when he responded to his prophetic call, will keep his umoya alive until the sound of the trumpet in that morning of the resurrection.

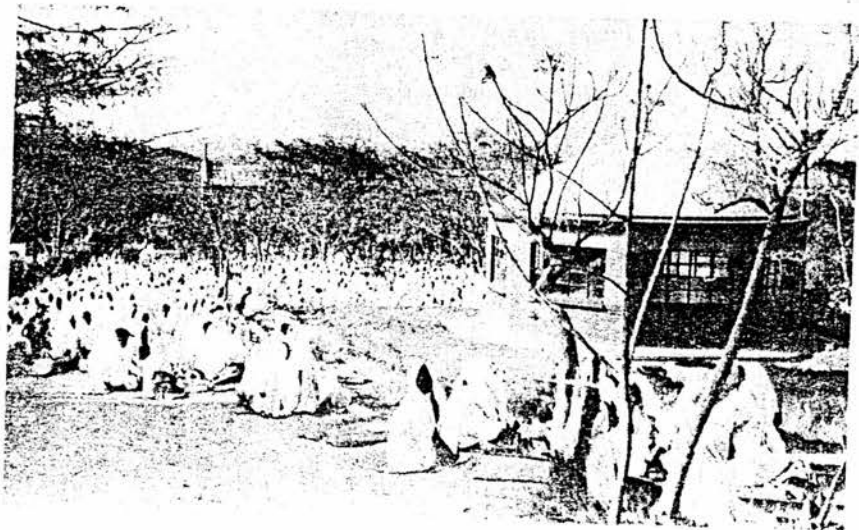
VIEW OF PILGRIMS FROM THE TOP OF MOUNT NHLANGAKAZI



THE CAMP OF WOMEN PILGRIMS



PILGRIMS IN FRONT OF THE PROPHET'S MAUSOLEUM



FOOTNOTES TO CHAPTER 13

1. ASCH, A. L'Eglise du Prophète Kimbangu: de ses origines à son rôle actuel au Zaïre (1921-1981), 1983. Paris. 145.
2. BECKEN, H. J. On the Holy Mountain: A Visit to the New Year's Festival of the Nazaretha Church on Mount Nhlankakazi, 14 January 1967. Journal of Religion in Africa, 1967. (Leiden) 1 (21). 140.
3. Ibid. 147.
4. Ibid.
5. SHEMBE, J. G. op. cit. Isihlabelelo # 147. See also Isihlabelelo # 153.
6. BERGLUND, A. I. Zulu Thought Patterns and Symbolism: Studia Missionalia Upsaliensia 22, 1976. London. 119.
7. FUZE, M. M. The Black People and Whence they Came: A Zulu View. Translated by H. C. Lugg. Edited by A. T. Cope. The original title: Abantu Abamnyama (1922), 1979. Pietermaritzburg. 55.
8. RITTER, E. A. Shaka Zulu: The Rise of the Zulu Empire, 1955. London. 314.
9. Num. 29:12-40; Lev. 23:33-38.
10. RITTER, E. A. op. cit. 156.
11. BERGLUND, A. I. op. cit. 119.
12. SUNDKLER, B. G. M. op. cit. 199.
13. MARTIN, M. L. op. cit. 1964. 128.
14. M. M. Fuze explains the origin of the tradition of isivivane. "The whole country was in a state of restlessness for fear of Shaka. It was at that time that Nqetho, Phakatshwayo's brother, fled and made his way westwards, putting up piles of stones for luck as he went, which are never passed without a stone being picked up and added to the heap, as is the custom even now... He who passes a cairn of stones (isivivane) is required to pick up a single

stone and throw it over his shoulder backwards on the heap..." FUZE, M. M. op. cit. 54.

15. SUNDKLER, B. G. M. op. cit. 145. After the prophet had anointed the heads of the candidates for ordination with oil, he instructed them to bring each a very large stone from the bottom of the mountain up to the place used for their Church worship. Those stones were their isifungo (oath) of covenant before Jehovah.
16. SHEMBE, J. G. Izihlabelelo zaManazaretha, 1940. Durban. Izihlabelelo # 57.
17. COLENSO, J. W. Zulu-English Dictionary, 1905 (Republished in 1967). Natal. 262.
18. Ibid. 701.
19. Ibid. 689.
20. COWLEY, C. Kwa Zulu: Queen Mkabi's Story, 1966. Cape Town. 16. the Queen Mkabi tells of her wedding experience To Senzangakhona about 1779. "When I was ready my father took me by the hand and led me through the gate into the kraal, up one side, round the top, round the two singing parties, singing as we circled the kraal, they sang my bridal song in alternate verses, one recording my departure from my father's home, and the other replying singing, 'is that so, is that so?' I wept with emotion. On my getting back to the gate, my father took me to the path leading to my new home and let go my hand. He set me, still weeping, on my journey from my old home to my new life."
21. Cf. Rev. 7:14; 14:1,3,4.
22. OMER-COOPER, J. D. The Zulu Aftermath: A Nineteenth Century Revolution in Bantu Africa, 1966. London. 181.
23. Challenge to the Church: A Theological Comment on the Political Crisis in South Africa. The Kairos Document. Published in UK by Catholic Institute for International Relations and the British Council of Churches, September 1985. Nottingham. 19. "The biblical scholars who have taken the trouble to study the theme of oppression in the Bible have discovered that there are no less than twenty different root words in Hebrew to describe oppression." And

90% of the Bible is a story about oppression.

24. Ibid.
25. SHEMEBE, J. G. op. cit. Isihlabelelo # 164.
26. Rev. 21:23-35.
27. SUNDKLER, B. G. M. Bantu Prophets in South Africa, 1961. 2nd edition (Reprinted in 1964). London. 292. cf. MARTIN, M. L. The Biblical Concept of Messianism and Messianism in Southern Africa, 1964. Morija. 113.
28. OOSTHUIZEN, G. C. The Theology of a South African Messiah: An Analysis of the Hymnal of the "Church of the Nazarites", 1967. Leiden. 136.
29. MARTIN, M. L. Kimbangu: An African Prophet and his Church, 1975. Oxford. 50.
30. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. Shembe: The Revitalization of African Society, 1986. Johannesburg. 111.
31. Ibid. 43, 58.
32. Ibid. 43-44. There you meet old women who cheerfully tell you that when they first came to the prophet they had no children. "Now" one would say with deep feeling, "I have filled the house." For instance a well to do Indian businessman and his wife, after their pilgrimage to Ekuphakameni, got a child. They then left Hinduism and became Shembeites.
33. However, M. L. Martin argues that Shembe's religious structure is based on "wrong eschatology", as misrepresenting the biblical truth of the future of God, who is coming to us in the resurrection of Christ's victory. It is a "realized eschatology" of wanting an "increased power" in terms of speedy socio-political liberation of the "kingdom of the Blacks". As a result, according to her, the Shembeite pilgrim "seeks healing instead of salvation", the physical kingdom instead of spiritual kingdom of Christ. He replaces the not-yet bliss in the paradisiacal land with historical glory. The restoration of the Zulu Empire occupies his mind at the expense of the future glory of the redeemed cross bearers. MARTIN, M. L. op. cit. 158.

By criticising Shembe's interpretation of biblical eschatology, M. L. Martin overlooks the fact that the biblical tradition retrojects Zion-Jerusalem features into Israel's religious past. Their eschatological hope centres on the restoration of the glory of Zion-Jerusalem. DONALDSON, T. L. Jesus on the Mountain: A Study in Matthean Theology, 1985. Sheffield. 42. The theme of the prophet Ezekiel's prophecy and John's revelation is a theology of eschatological restoration of Yahweh's people on that "great and high mountain", Zion-Jerusalem (Ez. 36, 40, 43, 47-48 ; Rev. 21:9-27). This indicates that the concept of the restoration of the golden age keeps the faith of the religious person alive while the prospect of the eschatological world nurtures his hope. This leads the pilgrim to the gate of the Praise.

34. THOMPSON, J. Shembe Mismanaged?: A Study of Varying Interpretations of the iBandla lamaNazaretha. Bulletin of the John Rylands University Library of Manchester, 1988. 70 (3) 189.
35. SHEMBE, J. G. op. cit. Isihlabelelo # 124.
36. BECKEN, H. J. op. cit. 140.
37. Ibid.
38. Ibid. 147.
39. BERGLUND, A. I. op. cit. 113.
40. COLENSO, J. W. op. cit. 460. Impetho plant does not die as amadhlozi do not die. It grows and remains alive without withering or dying away. BERGLUND, A. I. op. cit. 113.
41. SHEMBE, J. G. op. cit. Isihlabelelo # 218.
42. COLENSO, J. W. op. cit. 260.
43. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 68.
44. Ibid. 67, 68.
45. RITTER, E. A. op. cit. 159, 160. See also COWLEY, C. op. cit. 63, 72.

46. SHEMBE, J. G. op. cit. Isihlabelelo # 24.
47. Ibid. Isihlabelelo # 50.
48. COLENSO, J. W. op. cit. 628.
49. VILAKAZI, A. Zulu Transformations: A study of the Dynamics of Social Change, 1962. Pietermaritzburg. 89.
50. VILAKAZI, A; MTHETHWA, B; MPANZA, M. op. cit. 44.
51. Ibid. 46.
52. Ibid. 44.
53. SHEMBE, J. G. op. cit. Isihlabelelo # 51.
54. VILAKAZI, A.; MTHETHWA, B.; MPANZA, M. op. cit. 46.
55. Ibid. 45. I. Shembe stood three hours baptising people, he then contracted fever.
56. Ibid. 46.
57. Ibid.
58. Ibid. 47.
59. Ibid. 48.
60. Ibid.
61. Ibid. 49. traditionally people eat meat of the oxen with amakhubalo medicine immediately on the day following the funeral. Ibid. 91.
62. Ibid. 49.
63. SHEMBE, J. G. op. cit. Isihlabelelo # 184. The main sources that the study of the third part depended on consist of works about: the Zulu cosmology and socio-religious structure, development and destruction of the Zulu Empire, religious specialists and the mountain of God, Shembe and Shembeism, Izihlabelelo zaManazaretha.
64. ELIADE, M. Myths, Dreams and Mysteries. Translated by P. Mairet, 1968. London. 235.

CONCLUSION

THE PRE-EMINENCE OF THE CONCEPT OF ZION-JERUSALEM

IN THE THREE PROPHET MOVEMENTS

From the sacrifice of Abraham on Mount Shechem to that of David on Mount Zion, and the fulfilment of messianic mission of Jesus self-sacrifice on the same holy mountain to his ascension from Mount Olives, the greatest theophanies took place in mountain settings. Yahweh appeared to His servants with a definite order to worship Him and serve His people. This indicates that the sacred mountain plays a prominent role in the Bible and history of the Israelite Prophet Movement.

In accordance with the biblical concept of the holy mountain, the phenomenon of theophany set it apart, sanctified all that was associated with it. By theophanic activities Yahweh claimed its peak for His glory. The Israelite religious specialists, in response to divine call to serve on His mountain, used it for socio-religious and political activities. Then people publicly recognised its sacredness as a cosmic place where the unpolluted earth's life began. For them the cosmic mountain embodied the supernatural powers that gave them mythical experience of the spirit realm. When they were surrounded by the world of their religion, they became the centre of theophanic powers and children of the three decker-world. They then had mythico-

communion with their ancestors and Yahweh (cf. Mat. 17:1, 5-6 ; 27:51-53).

According to biblical cosmology the sacred mountain was seen as the chief symbol of the centre of theophanic activities. It was an axis mundi and navel of the world, the centre for socio-religious instruction and political legislation, the home of religious specialists and holy place of comfort for pilgrims, the gateway to heaven and dwelling-place of Yahweh.

The Israelite prophet, more than any other religious specialist, was associated with the mountain of Yahweh. In his role as the spokesman of Yahweh, he was expected to stand between the spirit realm and the world of the living. He acted according to the Spirit that controlled him. He faithfully delivered the word of Yahweh to his people and presented their needs before Him. He sometimes, through the inspiration of music and liturgical dance, healed the sick and raised the dead. However, the Old Testament prophets pointed people to the promised Messiah for both physical and spiritual healing. Christ accomplished his messianic mission on the earthly Jerusalem but it is yet to be consummated in the eschatological New Jerusalem.

Christ's work characterises prophetic mission per excellence. The prophetic role in the Bible is to minister to the oppressed and heal the sick in body and spirit. In other words it is to guide pilgrims to the

holy place and raise what dies to the life of the paradisiacal comfort and peace in the eschatological kingdom of Yahweh. The Israelite eschatology has two aspects: national or realised eschatology and cosmic or futuristic eschatology. The former is concerned with the restoration of Zion-Jerusalem, while the latter deals with the recreation of the Paradise for all nations in which Yahweh's redemptive history, through Messiah, will be fulfilled.

The cosmological significance of the mountain of Nzambi and its socio-religious importance, the centre of settlement patterns and religio-political activities in the land of the background of the Bakongo reflect what, the Kimbanguists claim, Zion-Jerusalem has in common with their Nkamba-Jerusalem. The King-apostle of the Bakongo attempted to create in the 16th century at Mbanza Kongo (the mountain of greatness), a capital of Christianity in Africa, prestige and hope. In his zeal as a preacher and teacher of Christian faith, he had a vision of reforming the traditional religion of the Bakongo by using some biblical symbols. But the reformation of the traditional religion required more charisma than he could offer. It was to come with the train of the Béatrice and Kimbangu popular Prophet Movements of the 18th and 20th centuries.

The prophetess Béatrice emerged in 1704 claiming to have divine vision of resurrecting the Great Kingdom of

the Bakongo. She urged her people to return from exile and rebuild Mbanza Kongo. She sought to reform traditional religion and revitalise Christianity. The Prophet Movement came close to offer new hope of religio-political future to her people when she became the first Mukongo martyr for the freedom of religion. However, her Prophet Movement prefaced the successful mission of the prophet Kimbangu in 1921.

Just a few miles north of Mbanza Kongo, there was another mountain of Nzambi destined to be a mountain of gladness and birth place of Kimbangu, the prophet-conciliator. The prophet Kimbangu, being wawatuka wa nlongo, accomplished in five short months what the King-apostle failed to do in 37 years (1506-1543). The prophet's influence spread, through hymns and prayer-songs of his enthusiastic Prophet Movement, beyond the boundaries of the old Great Kingdom of the Bakongo. The faithful hailed him as a national hero. He gave to the Bakongo the new hope that Béatrice could not offer. Nevertheless, both prophets will continue to be remembered as martyrs because of their faith and religious freedom of their people. The spirit of the prophet Kimbangu is believed to be still active in the present leaders of the EJCSK and the Republic of Zaïre. The success of the second generation leadership of the EJCSK reminds the faithful the death he suffered for their socio-religious and political freedom.

The prophet's mausoleum at Nkamba-Jerusalem is a symbol of the presence of his spirit that keeps the faithful pilgrims in touch with the spirit world. In the cosmology of the Bakongo the cosmic mountain is an axis mundi, a centre of worship and a place of rendezvous where they communicate with their ancestors in mpemba and Nzambi in zulu.

Nkamba-Jerusalem, endowed with the fountain of life giving-water, has its Pool of Bethesda. It is the centre of theophanic activities. According to the cosmology of the Bakongo its sacred soil and holy water embody mythical power that wells up from mpemba. The incident of Kimbangu falling in benga at Nkamba-Jerusalem is believed to have given him an access to the line of communication with the inhabitants of the spirit realm. His role is seen as that of the intercessor and mediator between the ancestors and their offspring, dispenser of the Spirit and detector of evil influence, ecstatic healer and exorcist, non-violent liberator and national hero of all time. The Kimbanguists believe that the prophet's spirit moves the faithful pilgrims who go near his mortal remains and that he represents them in the heavenly council of Nzambi.

Kimbangu, as the patriarch of the Bakongo, restored their prestige and gave them hope of a new future. He is regarded as one of the 24 heavenly elders whose permanent role is to serve at the throne of Nzambi. The

Kimbanguists take pride in the fact that they will be received by their own prophet in the holy city, New Jerusalem. In this way, he is an important mediator in both realised and futuristic kingdoms of the Bakongo. He will play the traditional role of nsaku ne vunda and enthrone the ideal king of the Great Kingdom of the Bakongo. He will then lead them through the gateway of the holy mountain to the home of Nzambi.

Like the Israelites and the Bakongo, the Zulu attach religious significance to the mountain of Unkulunkulu. In Zulu cosmology it is a mountain of theophany and divine commissioning, the home of religious specialists and place of religio-political legislation. It is also a centre of worship, celebration, praise and dance. Like the Kimbanguists, the Shembeites take seriously each hymn and prayer-song as a sacred document of divine revelation delivered by a heavenly messenger. They handle their hymns and prayer-songs with respect unless they offend the messenger of Unkulunkulu.

I. Shembe, the prophet-restorer, in Zulu thought was also a prophet-poet, a hymn writer and an innovator of symbols of the Zulu traditional religion. He established at Ekuphakameni a colony of believers where the faithful go to celebrate the gift of life in song and dance. According to Zulu world view such a sacred mountain has a cosmological significance in relation to the mission of the religious specialists. It is the centre of the

prophet's healing activities and a holy place of rendezvous where the Shembeites go to communicate with the saints and drink the life giving-water from its fountain. The prophet invites all the nations of the world at Ekuphakameni, the cosmic mountain, because he believes that it is the gateway to heaven and the centre of the glory of Unkulunkulu. Its peak is seen as the closest place to the Supreme Being a human being can get. It is also the source of power and life itself, where the prophet heals the sick, exorcises the demons and restores the fertility of women.

I. Shembe, the prophet-poet, played a prominent role among the Zulu religious specialists. People still regard him as the only person, at his time, who could handle prophetic isikhali and yisa his people to the Saviour. They believe that he was Unkulunkulu-sent restorer of the Zulu religious heritage, charismatic leader, intercessor, faith healer, chief, law-giver and true isinkozi kaNkulunkulu at the holy place. His charisma commanded more respect and absolute devotion of people than any religious leader in Zululand. The Shembeites see his king-like authority as a sign of the success of his prophetic mission.

The faithful hailed the prophet as the hero of the Zulu religio-cultural identity. His charisma and king-like role of absolute authority earned him many titles, because of which people use Unkulunkulu kaShembe in

public oath taking. Thus Shembeism gained popularity all over Zululand and beyond the old boundaries of the Zulu Empire. Unlike the success of the present Kimbanguist leadership, the second generation of the Shembeite leadership does not enjoy the popularity of the prophet-founder. It has been weakened by internal power struggle. However, the pilgrimage to the holy mountains (Ekuphakameni and Nhlangakazi) is still an important annual event that attracts the Shembeites and non-Shembeites. Pilgrimage to the mountain of Unkulunkulu is going home to the place of comfort, entering the gate of the heavenly realm for family reunion and mythico-communion with the saints. The exhausted pilgrims at ekhaya (Ekuphakameni) foretaste the paradisiacal blissfulness of emzini (New Jerusalem). During the July pilgrimage they feel at ekhaya the reality of koinonia and diakonia in the context of their own traditional religion while they sing, dance and wait for the Parousia of the Lord.

In the analysis of the topography of the lands of the Bakongo and Zulu, their patterns of settlement, we found out what Zion-Jerusalem is believed to have in common with Nkamba-Jerusalem, Ekuphakameni and Nhlangakazi. This is reflected in the parallels of biblical cosmology and the cosmologies of the Bakongo and Zulu, biblical prophecies, hymns and prayer-songs of the Kimbanguists and Shembeites. The cosmological

parallels and similarities in their socio-religious traditions are seen as religious strand between the three Prophet Movements. The concept of rendezvous and mystico-communion with the ancestors and God at the cosmic mountain raised the consciousness of pilgrimage of the Israelites, Bakongo and Zulu. They feel that they are always going home to the paradisiacal land.

The mountain of God in the three Prophet Movements and in some other peoples of Bantu traditions is, therefore, pre-eminently the centre of the phenomenon of theophany in their world of socio-religious life (see a diagram, appendix D, for details).

THE ISRAELITE AND AFRICAN SOCIO-RELIGIOUS TRADITIONS IN RELATION TO PROPHETIC MISSION

Having considered the pre-eminence of the concept of Zion-Jerusalem in the Prophet Movements, we should observe some features which are believed to be common socio-religious traditions in the Israelite, Bakongo and Zulu Prophet Movements.

The Israelite, Bakongo and Zulu patterns of settlement, socio-political structures and religious symbols in relation to the mountain cities are strikingly similar. Zion-Jerusalem, for the Israelites, is the mountain city of the ideal kingdom of the Great King. Mbanza Kongo is the capital city of the Great Kingdom of the Bakongo. For the Zulu, Ulundi is the

kraal and capital city of the last great king of the Zulu Empire. For each people the mountain of the king and prophet's residence denotes the navel of their world and axis mundi from which the power spread outwardly to every corner of their respective great kingdoms. In the Israelite patterns of settlement, the Bakongo and Zulu built their capital cities on plateaus and fortified them with walls for defence purposes.

Like the Israelite prophets, Kimbangu and Shembe emerged as a result of socio-religious vacuum in leadership and political oppression. They issued, from the mountain of God, divine message of condemnation and redemption. Each situation of people called for a charisma of a new leadership to restore the faith of their ancestors. They attempted to replace the ineffective system with a new order of more socio-religious security and political justice.

The cosmologies of the Israelites, Zulu and Bakongo are similar with the difference that the underworld in the cosmology of the Bakongo is not departmentalised like those of the former two, and the Zulu cosmology is not as clear as those of the Israelites and Bakongo about the body of waters being the passage between this world and the underworld. But all the three traditions believe that the body of waters possesses mythico-ritual power of transition between life and death.

The three Prophet Movements associate the cosmic

mountain with the "hill of creation". It is the source of the sacred fountain of life giving-water. This cosmological concept of associating the power of transition between life and death with the sacred fountain is incorporated in the symbolism of life in dying of baptismal sacrament.

The two African Prophet Movements see in biblical traditions their own socio-religious traditions. They therefore take seriously the concept of Zion-Jerusalem as a reflection of their own traditional concept of the sacred mountain of God. (see a diagram, appendix E, for details).

THE ESCHATOLOGICAL HOPE MOTIF OF THE IDEAL KINGDOM IN THE THREE PROPHET MOVEMENTS

The analysis of the socio-religious traditions, in the background of the three Prophet Movements, indicates the grounds of the Kimbangu and Shembe claim of identifying their sacred mountains with Zion-Jerusalem. The cosmic mountain, in the three Prophet Movements, is both the genesis of earth's life and centre of eschatological hope of going home to Paradise. The tendency of the Prophet Movements is to relive the primordial golden age. They identify themselves with the faith of their ancestors by retrojecting the symbolism of the cosmic mountain to the "hill of creation". At the same time, they relate to the future glory by projecting

the same symbolism to the eschatological hope of going home to the paradisiacal mountain. For them the death of the religious person is a return ticket to the mother-earth's bosom under the care of the ancestors (cf. Luke 16:19 ff., 23:43). It is a change of location that leads to a new come back by the welling up of the underworld powers of renewal. Resurrection takes place there (cf. Mat. 27:51-53).

The cosmic mountain and the sacred fountain manifest these powers through the phenomenon of theophany. The Israelites, Bakongo, and Zulu prophets encouraged pilgrims to celebrate in songs the experience of being at the centre of these powers. They also used hymns and prayer-songs to argue and question the right of the oppressor, to explain the situation of their oppression and pray for divine judgement in their favour. They used the inspiring power of hymn singing to express the motif of their struggle with determination and hope of eschatological liberation of muntu.

The following hymns are theological expressions of the oppressed people of Israel, Lower Zaïre, and Zululand. The pilgrims from these colonised lands sang and waited for the first opportunity to go to the mountain of God, where they could foretaste the joy and glory of Paradise in the eschatological mountain city.

The Israelites in the Babylonian captivity sang in tears the song of Zion-Jerusalem vow:

"By the rivers of Babylon we sat and wept
When we remembered Zion.
If I forget you, O Jerusalem,
may my right hand forget its skill.
May my tongue cling to the roof of my mouth
if I do not consider Jerusalem my highest
joy". (Ps. 137:1, 5-6).

The Kimbanguists in the face of persecution had their
song of ascents, going home in the "holy city" to see
the glory and be with their prophet-conciliator:

Friends, let us go,
Let us go to see the glory;
Leave sins behind
For sure the door is open.
In the holy city
Near Papa Simon,
He is holy
You, he calls you.

The Shembeites, under the system of the South Africa
government, take refuge in their mountain city, the
centre of the powers of the "wholly other", where the
song of hope suggests eschatological liberation:

In the morning before dawn
I will go to Ekuphakameni,
The gate will open
When I come in.

I will sing with joy
In that city;
And my comrades will rejoice
When I come in.

By the analysis of the concept of Zion-Jerusalem in
relation to the prophet's role we saw in the parallels
and similarities of socio-religious traditions of the
Prophet Movements that Kimbangu and Shembe emerged as
socio-religious reformers claiming to have divine
revelation. In the pages of the Bible they read and
discovered the values of their own socio-religious

traditions and rich heritage of their religion. As a result they established popular Prophet Movements. The two African Prophet Movements take pride in practising religion in their own right, based authentically on African traditions. Thus their people hailed them as God-sent faithful servants. Their prophetic mission of reformation shows that the test of being faithful is daring to do what is right for He who is the source of being.

APPENDIX A

THE USE OF MUSIC IN THE BIBLE

FUNCTION	REFERENCE	OCCASION
Family parties	Gen. 3:27 Luke 15:25	Farewell party for Jacob, Welcoming party for the prodigal son
Acclamation of a hero	Judg. 11:34 1 Sam. 18:6	Welcome of Jephthah, Triumph of David
King's enthronement and martial music	Judg. 7:18-20 1 Kings 1:39-40 2 Kings 11:14 2 Chr. 20:28	Gideon warfare, Solomon's enthronement, Joash's enthronement, Jehoshaphat's victory
Harem and Music	Ecc. 2:8	Solomon's court and harem
Banquet and feast	Is. 24:8-9	Drinking and singing
Occupation	Num. 21:17 Is. 16:10	Water provision at Beer, Harvest celebration
Dirge and laments	2 Sam. 1: 17:18 2 Chr. 35-25 Matt. 9:23	Saul and Jonathan's death, Josiah's death, Ruler's daughter death
Incantations	Ex. 28:35 Josh. 4:20 1 Sam. 10:5-6 2 Kings 3:15	Priest in the holy place, Fall of Jericho's walls, Saul's change of character, Elisha's oracle induced by music

APPENDIX B

As a result of the Spirit inspiration, there are many hymns written by some inspired individuals during the time of the annual retreat. Kimbanguist hymns for this study were collected from different sources, and some of the sources do not give dates and names of these individual composers. The sources are in three groups of bibliographies:

_ 1920s to 1970s:

BOONE, O. Carte Ethnique de la République du Zaïre Quart Sud-Ouest. Tervuren: Musée Royale de l'Afrique Centrale, 1973. The bibliography in this book includes sources of material about the Great Kingdom of the Bakongo.

TURNER, H. W. Bibliography of the New Religious Movements in Primal Societies: Black Africa. Vol. 1, 1977.

_ 1920s to 1980s:

Unpublished hymns from Kinshasa: EJCSK Headquarters.

_ 1980 to present:

ASCH, S. L'Eglise du Prophète Kimbangu: de ses origines à son rôle actuel au Zaïre (1921-1981). Paris: Karthala, 1983.

MACGAFFEY, W. Modern Kongo Prophets: Religion in a Popular Society. Bloomington: Indiana University Press, 1983.

The following hymns are some of the unpublished hymns from the Kimbanguist Headquarters, Kinshasa. They were translated in English by L. P. Agostinho in 1987. No translation is given for the hymns with music.

LUVULOZO L'WANDI

1. YISU MVULWZI MU BETO
WATU ZOLA KIELEKA
MOY'ANDI KAYEKOLA
WATU FWILA VANA NTI
CHOEUR
NKUMBU ZETO, NKUMBU ZETO
NKUMBU ZETO, NKUMBU ZETO
NKUMBU ZETO, KEBOKELA
 2. NGEYE VO WASONAMENE
TAMBULWA UTAMBULWA
KOTUSWA UKOTUSWA
WIZA DO WA VUNDA DO
 3. BENO VO LWA VEZ'ONKINGA
YIKAFIDISA VA NZA
VAMBULWA NU VAMBULWA
KATULWA NU KATULWA
 4. NGEYE VO WAVEZ'O MWANSA
WUKAFIDISA VA NZA
FUNDISWA UFUNDISWA
VENMPOLWA UNEMPOLWA
By: NS. A.
-

TRANSLATION

HE IS THE SALVATION - METAPHORIC -11-

1. JESUS IS OUR SALVATION
HE HAD TRULY LOVED US
HE HAD GIVEN HIS HEART
HE DIED ON THE CROSS FOR US
CHOIR

OUR NAMES, OUR NAMES
OUR NAMES, OUR NAMES
HE WILL CALL OUR NAMES.

2. IF YOU HAVE REGISTERED
YOU WILL BE RECEIVED
YOU WILL BE ENTERED
DO COME TO PEACE, AND REST, PLEASE.

3. IF YOU DENIED THE CALL
HE MADE HERE ON EARTH
YOU WILL BE DISCRIMINATED
YOU WILL BE EXCLUDED

4. IF YOU DENIED THE SPIRIT
HE SEND HERE ON EARTH
YOU WILL BE ON TRIAL
YOU WILL BE EXPULSED

By: NS. A

TINUNU

1. (YAVE NGEYITINUNU DIAME
MU'NGEYE KAKA YAYEKAMENA
KANA NKUTU MAVUKU YE TEMBUA KIA MBU
KU NGAMBULAKO, VO ZISUKIDI ENGOLU

REFRAIN:

VU'U KIANE MU'NGEYE KLEUNA MUMU'AME
MAVANGA MAKU MAYILANDANGA
LUSADISULUAME KUANGEYE LUEUNA MUMU'AME
WIZA DO EMUMU'AME WAMPULUZA

2. E YISU NGEYE ISUAMINU KIANE
MU'NGEYE KAKA YAYEKANIA
KANA NKUTU MAVUKU YE TEMBUA KIA MBU
KU NGAMBULAKE, VO ZISUKIKIDI ENGOLU

3. OMUANDA VELELA DO LUZA FINAMA
WIZA TALA MPASHI NGETI MIONANGA
TALA SATANA MUMU KULUMUKINI
ZOLELE KA TIASIEMAMEME MAKU

By NDUNGIDI

REFUGE

1. OH! LORD YOU ARE MY REFUGE
 MY ONLY SUPPORT AND RELIANCE
 EVEN WHEN EPIDEMIES AND TIDES ARE STRONG
 DO NOT ABANDON ME MY LORD.

MY ONLY TRUST IS YOU MY LORD
 I FOLLOW AND OBEY YOUR ORDERS
 MY HELP COMES FROM YOU MY LORD
 DO COME AND SAVE ME MY LORD

2. OH! JESUS YOU ARE MY HIDING PLACE
 MY ONLY SUPPORT AND RELIANCE
 EVEN WHEN EPIDEMIES AND TIDES ARE STRONG
 DO NOT ABANDON ME MY LORD

3. OH! HOLY SPIRIT DO COME CLOSER
 COME AND SEE MY SUFFERING
 OH! LORD ~~THE~~ SATAN HAS DESCENDED
 HE WANTS TO DESTROY YOUR SHEEP
 BUT NDUN EHEI

KI NTINU KIEZULU

1. LUŦNAMA KUENO KUA MVULUZI
WAL KANU BOKELE
LUSAMBULU LUANDI LUTAMBULA
KUA VUVAMENA LO

REFRAIN.

MAKESA NU ZIZILANGA
TUA KOTA KU MBANZA YERUSALEMI
MU KIESE TO YENGOLOKELA O NREMBU
AMVU Y'AMVU — (REPEAT)

2. KI NTINU KIEZULU KIALOVANZA
NUSIMBA E KUWIKIZI
MASUMU MENO MELOLOKWA
KUA YISU MVULUZI

BY: SALA JEAN

KINGDOM OF GOD

1. GATHER AROUND THE SAVIOUR
AS HE HAS CALLED YOU
RECEIVE HIS BLESSING
AND BE AT PEACE.

TO THE STRONG, BE RESISTANT
SO THAT WE CAN ENTER THE KINGDOM OF JERUSALEM
WITH HAPPINESS, WE WILL CELEBRATE ~~THE~~
THE GLORY FOR EVER

2. THE KINGDOM OF HEAVEN WILL RULE ON EARTH
HOLD THE FAITH
YOUR SINS WILL BE FORGIVEN
BY JESUS THE SAVIOUR

BY: SALA JEAN
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TELAMA

1. TELAMA, NIKUZUKANG' ENKUNDI
ZAYE MFUNDUSU YENA KUNTU
TELAMA, NIKUZUKANG' ENKUNDI
ZAYE MFUNDUSU YENA KUNTU

REFRAIN

MVULUZI OKWIZA VAVA NZA
VAMBULA KEVAMBULA YE SOLA BAMBI
MESIYA OKUTKA BABO
TAMBULA KETAMBULA BABO BAVELELA
TELAMA NIKUZUKANG' ENKUNDI
ZAYE MFUNDUSU YENA KUNTU

2. TELAMA, SONSU MUKANG' ENKUNDI
ZAYE MFUNDUSU YENA KUNTU
TELAMA, SONSU MUKANG' ENKUNDI
ZAYE MFUNDUSU YENA KUNTU

By: NOMBELE FREDERIC

STAND UP

1. STAND UP AND MOVE MY FRIEND
REMEMBER THE TRIAL IS AHEAD
STAND UP AND MOVE MY FRIEND
REMEMBER THE TRIAL IS AHEAD

THE SAVIOUR WILL COME HERE ON EARTH
HE WILL SEPARATE, AND CHOOSE THE SINNERS
THE MESSIAH WILL GATHER ALL
HE RECEIVE ALL THE CLEANS
STAND UP AND MOVE MY FRIEND
REMEMBER THE TRIAL IS AHEAD

2. STAND UP AND JUMP MY FRIEND
REMEMBER THE TRIAL IS AHEAD
STAND UP AND JUMP MY FRIEND
REMEMBER THE TRIAL IS AHEAD

BY: NDOMBELE FREDERIC

RETRAITÉ

TATA DO WU MFUUL'ENKENDA

TATA DO WU MFUUL'ENKENDA

NVULA YE MUDINI VA MBASI

KU'AME BIKU MBANINIE?

TATA DO WU NSOLOKA — (BIS)

1. Solo : TATA DO!

WU MFUULA NKENDA :

2. Solo : MAMA YISO!

WU MFUULA NKENDA

3. Solo : MPEVE A N'ENGA

WU MFUULA NKENDA

RETREAT

FATHER PLEASE FEEL PITY FOR ME

FATHER PLEASE FEEL PITY FOR ME

WILL RAIN AND SUNSHINE FALL

ON ME OUTSIDE??

FATHER PLEASE FORGIVE ME (REPEAT)

1. Solo : FATHER PLEASE FEEL PITY FOR ME

2. Solo : LORD JESUS, PLEASE FEEL PITY FOR ME

3. Solo : HOLY SPIRIT, FEEL PITY FOR ME

WIZA

1. ENGEYE NSUMU SEWIZI 'OLOWA
SEWIZI KUA JISO WAWULUKA
VO NGANGA WENA WUNU VILUKA
KU SINGA VEZUA KO.

Solo: ENGA E!

ENKUNGA MIENA MUZULU
MIENA N'EN'BE MA MVULUZI
AVELEBE BE YIN'BE LANGA MIO
KA MIENA JE KITU KO.

2. ENGEYE NSUMU SEWIZI 'OLOWA
SEWIZI KUA JISO WAWULUKA
VO N'VULUZI WENA WUNU VILUKA
KUEINGA VEZUA KO

3. ENGEYE NSUMU SEWIZI 'OLOWA
SEWIZI KUA JISO WAWULUKA
VO NGANGA NKISI WENA VILUKA
KUSIBI VEZUA KO

4. ENGEYE NSUMU SEWIZI 'OLOWA
SEWIZI KUA JISO WAWULUKA
M'VULUZI MA WAWULUKA WUNU VILUKA
KU SINGA VEZUA KO

FWASHI LUZEN

TRANSLATION

COME

1. IF YOU ARE A SINNER COME NOW
COME TO JESUS AND BE SAVED
IF YOU ARE A THIEF, REPENT AND CHANGE TODAY
YOU WILL NOT BE REJECTED

Solo: LISTEN!

TO THE PRINCIPLES OF THE HEAVEN
THEY HAVE THE SAVIOUR'S WORDS
THEY ARE SAVED BY THE FAITHFUL
THEY NEVER CHANGE.

2. IF YOU ARE A SINNER COME NOW
COME TO JESUS AND BE SAVED
IF YOU ARE A CRIMINAL, REPENT AND CHANGE TODAY
YOU WILL NOT BE REJECTED

3. IF YOU ARE A SINNER COME NOW
COME TO JESUS AND BE SAVED
IF YOU ARE A WITCH DOCTOR, REPENT AND CHANGE
TODAY
YOU WILL NOT BE REJECTED.

4. IF YOU ARE A SINNER COME NOW
COME TO JESUS AND BE SAVED
REPENT AND CHANGE FOR EVERYTHING YOU HAVE DONE
YOU WILL NOT BE REJECTED.

TRANS LUTION

DILU

YISU MFUMU ETO WUTU VUNGULA
YETO TUA SUMUKI!
TUU BAVIDI WUTU SOLOLA
YETO TUA SUMUKI

4

1. Solo: ZIWULA EMUELE'E ZULU BO!
E YISU MVULOZI!
BANA PAKU BEZIDI
WIZA KUBA VULOZA.

2. Solo: VUN TUKULUMBELE
ETATA MVULOZI
VUNI TUKULUMBELE
WIZA KUTU JALISA

3. Solo: NDINGAKU YIWAKANA
MU N'8 YA WONSONO
NDINGAKU YIWAKANA
ETATA MVULOZI.

By: FWASH LUGEN.

TRANSLATION

CRY

JESUS OUR LORD, GUID^U US
WE ARE SINNERS

WE ARE LOST, PLEASE FIND US
WE ARE SINNERS

1. Solo: PLEASE, OPEN THE HEAVEN'S DOOR
OH, JESUS THE SAVIOUR
YOUR CHILDREN HAVE COME
COME AND SAVE THEM

2. Solo: WE BEG YOU TO HEAR
OH FATHER SAVIOUR
WE BEG YOU TO HEAR
COME AND RULE.

3. Solo: MAY YOUR VOICE BE HEARD
IN THE ENTIRE COUNTRY
MAY YOUR VOICE BE HEARD
OH FATHER SAVIOUR.

By: FWASH LUEN.

NDOMBELO

1. ENZAMBI DO! WA MPUNGU NGOLO
E SELO KIAKU SASULA
WETH MONA MPASI ZATU
E SELO KIAKU SASULA

MPUTU:

: ENZAMBI DO! ENZAMBI DO!
ENZAMBI DO! ENZAMBI DO!
WA MPUNGU NGOLO
E SELO KIAKU SASULA

2. E YISI DO WA MVELUZI
E SELO KIAKU SASULA
WETH MONA MPASI ZATU
E SELO KIAKU SASULA

3. E MUKANDA DO! WAVELELA
E SELO KIAKU SASULA
WETH MONA MPASI ZATU
E SELO KIAKU SASULA

By: NDOSIMAU ALBERT

TRANSLATION

REQUEST

1. OH! GOD, MIGHTY GOD
HEAL YOUR SERVANT
WHOSE BODY IS SUFFERING
HEAL YOUR SERVANT

REPLY:

OH GOD, OH GOD
OH GOD, OH GOD
OH MIGHTY GOD
HEAL YOUR SERVANT

2. OH! JESUS, THE SAVIOUR
HEAL YOUR SERVANT
WHOSE BODY IS SUFFERING
HEAL YOUR SERVANT

3. OH! SPIRIT, HOLY SPIRIT
HEAL YOUR SERVANT
WHOSE BODY IS SUFFERING
HEAL YOUR SERVANT

By: NOOSHMAN ALBERT

NSANISINU

1. Solo: NZA TUKEMBELELA MVULUZI
BABO: NKEMBO KA SONGELE!
Solo: NZA TUKASANISINA MVULUZI
BABO: NKEMBO KASONGELE.

MVUTU.

NKEMBO KASONGELE
NKEMBO ANSI MBWENE WU!
NKEMBO KASONGELE
YA KEMBELELA MVULUZI (BTS)

2. Solo: MAKANDA YE NDINGA LUKEMBELA
BABO: NKANDA MOTO KENATA WU!
Solo: MAKANDA YE NDINGA LUKEMBELA
BABO: NKANDA MOTO KENATA WU?

3. Solo: NZA TUKEMBELELA ZI MWALA
BABO: NKEMBO KASONGELE
Solo: NZA TUKAKAMENA ZI MWALA
BABO: NKEMBO KASONGELE.

4. Solo: NZA TUKEMBELELA NTIMWA SE
BABO: NKEMBO KASONGELE!
Solo: NDINGA ZENI NUKANGA
BABO: NKEMBO KASONGELE.

By: ZABAKA ANNE

PRAISE -

1. Solo: COME AND GLORIFY THE SAVIOUR

ALL: HE HAS SHOWN GLORY

Solo: COME AND PRAISE THE SAVIOUR

ALL: HE HAS SHOWN GLORY

REPLY:

HE HAS SHOWN GLORY

I HAVE SEEN GLORY

HE HAS SHOWN GLORY

I GLORIFY THE SAVIOUR (Pms)

2. Solo: PEOPLE OF ALL RACE GLORIFY

ALL: HE WILL CARRY THE HOLY BOOK

Solo: PEOPLE OF ALL RACE GLORIFY

ALL: HE WILL CARRY THE HOLY BOOK

3. Solo: COME AND GLORIFY THE WISE

ALL: HE HAS SHOWN GLORY

Solo: COME AND KNEEL TOWARD THE WISE

ALL: HE HAS SHOWN GLORY

4. Solo: COME AND GLORIFY THE MESSENGER

ALL: HE HAS SHOWN GLORY

RISE YOUR VOICE

HE HAS SHOWN GLORY

By: BABAKA ANNE

NTUMU'A YISU

1. MUNA ZOLA YASONGA SE NKANU
MUTU AFUA NTANZI YIKAMFONGELA
SE YIFWANGA SE YIFWANGA
YISU WIZA WANTAMBULA
KADI NGEYE INTANINI
LAFULA VANA NTI
YISU DO UNPULUZA.

2. MUNA LUDI YAVOVA SE NKANU
KANSI KILELDI KUWAME SOBA KO
SE YIFWANGA SE YIFWANGA
YISU NGA MPE UNSALIDI E?
KADI YANDI INKWA KOKIZI
USONGA KUWAME KIA
MPASI MBENI KAVISISA

3. ALEUYA NKEMBO WA NGUNZA
NKEMBO WA NGUNZA WUBOKELE
ALEUYA - ALEUYA
SISA MAMBI WA VULUKA.

By: NSIMBA BONIFACE PHILIPPE.

TRANSLATION

THE MESSENGER

1. I AM ON TRIAL FOR SHOWING LOVE
THE ENEMY IS CONSPIRING FOR MY DEATH
I AM DYING I AM DYING
JESUS COME AND RECEIVE ME
BECAUSE YOU ARE THE PROTECTOR
YOU DIED ON THE TIMBER (CROSS)
JESUS PLEASE SAVE ME.
2. I AM ON TRIAL FOR TELLING THE TRUTH
BUT I WILL NOT CHANGE
I AM DYING I AM DYING
JESUS HAVE YOU FORSAKEN ME?
BECAUSE YOU ARE THE FAITHFUL
SHOW ME THE LIGHT SO THAT
THE ENEMY SHALL UNDERSTAND
3. Alleluia PROPHET'S GLORY
PROPHET'S GLORY HAS CALLED
Alleluia Alleluia
LEAVE YOUR SINS TO BE SAVED.

By: NSIMBA BONIFACE PHILIPPE

NKEMBO

1. ALELUYA NKEMBO WA NZAMBI
NKEMBO WA NZAMBI WUBOKELE
ALELUYA - ALELUYA!
SISA MAMBI WA VULUKA

MVUTU:

NKEMBO WA NZAMBI NKEMBO WA NZAMBI
NKEMBO WA NZAMBI WUBOKELE
ALELUYA NKEMBO WA NZAMBI
NKEMBO WA NZAMBI WUBOKELE
ALELUYA - ALELUYA
SISA MAMBI WA VULUKA

2. ALELUYA NKEMBO WA NZAMBI
NKEMBO WA YISU WUBOKELE
ALELUYA - ALELUYA
SISA MAMBI WA VULUKA.

3. MUNA NGEMBA YASANGA SE NKANU
KANU KILENDI MUNA LUENGA KO
SE YIFUANGA SE YIFUANGA
YENO ALUNSI NUVULUKA
TICALANDAKA MUVULUZI
LUDI KAKA KEVAVANGA
I WANU KASAMUINI

4. MUNA NENGI YASANGA SE NKANU
NKANU KASANGA MU KINIRI NENGEA
SE YIFUANGA SE YIFUANGA
KE MU KIANE UISA KO
KUA YISU YA TUMIRI
WAFUWA VANA NDI
NENGE MAMBI KAMPONGELE.

GLORY

1. ALLELUIA GOD'S GLORY

GOD'S GLORY HAS CALLED

ALLELUIA, ALLELUIA

LEAVE YOUR SINS TO BE SAVED

REPLY:

GOD'S GLORY, GOD'S GLORY

GOD'S GLORY HAS CALLED

ALLELUIA GOD'S GLORY

GOD'S GLORY HAS CALLED

ALLELUIA ALLELUIA

LEAVE YOUR SINS TO BE SAVED.

2. ALLELUIA GOD'S GLORY

JESUS GLORY HAS CALLED

ALLELUIA ALLELUIA

LEAVE YOUR SINS TO BE SAVED

3. I AM ON TRIAL FOR BEING CHARISMATIC

BUT I AM NOT AFRAID

I AM DYING I AM DYING

EVERYBODY SHALL REPENT

TO FOLLOW THE SAVIOUR

HE ONLY WANTS THE TRUTH

THESE ARE HIS WORDS.

4. I AM ON TRIAL FOR SHOWING THE LIGHT

THE ENEMY THOUGHT I WILL PREACH BY THE FLESH

I AM DYING I AM DYING

IT'S NOT MY OWN DOING

JESUS HAS SENT ME

HE DIED ON THE CROSS

HE HAS POURED ^{HIS} BLOOD ON ME

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NRUMBU PALEMOM

WUTUWIL'OWUNU WAU

1. NZAMBI NGE U MPUNGU VELELA
WUTUWIL'OWUNU WAU
BETO TUETI NWANISUA KWA MBI
KWA NGE TUENA DIDILA

2. NZAMBI U SE DIA VELELA
WUTUWIL'OWUNU WAU
BETO TUETI KANGUANGA KWA MBI
KWA NGE TUENA DIDILA

3. NZAMBI U SE DIA NSADISI
WUTUWIL'OWUNU WAU
BETO TUETI BANGULA KWA MBI
KWA NGE TUENA DIDILA

4. YISU NGE IWETO MVELUZI
WUTUWIL'OWUNU WAU
BETO TUETI NWANISUA KWA MBI
NGEYE OSARITSUNDISA

5. YISU NGE IWETO NSUNDISI
WUTUWIL'OWUNU WAU
SALI KIANI IBEVUEZANGA
KWA NGEYE TUENA DIDILA

BY PIERRE LUZOLO

TRANSLATION

HEAR US TODAY, PLEASE

1. GOD THE HOLY GHOST

HEAR US TODAY PLEASE

WE ARE FOUGHT BY THE DEVIL

WE ARE CRYING TO YOU

2. GOD THE HOLY FATHER

HEAR US TODAY PLEASE

WE ARE ARRESTED BY THE DEVIL

WE ARE CRYING TO YOU

3. GOD THE HEALING FATHER

HEAR US TODAY PLEASE

WE ARE HARRASSED BY THE DEVIL

WE ARE CRYING TO YOU

4

4. JESUS YOU ARE OUR SAVIOUR

HEAR US TODAY PLEASE

WE ARE FOUGHT BY THE DEVIL

YOU WILL MAKE US WIN

5. JESUS OUR HERO

HEAR US TODAY PLEASE

THEY ARE DENYING YOUR WORK

WE ARE CRYING TO YOU.

By FRED LUZOLD

MONANA YO SAME

1. KWA YENO DIZAYISU
SE NU LUENGALAL'OWAN
FU YANBI NU SISA YO
NUA MONANA YO SAME

REFRAIN

NUZ'OWAN KU VONBILU
KE NUA SIAA KIETA KE
SE NU TEMI SIKILA
NUA MONANA YO SAME

2. KWA YENO DISINGOLO
SE NU TEMI ZAYA WO
FU YANZA NU SISA YO
NUA MONANA YO SAME

3. KWA YENO DIVENOWAN
SE NU TEMI SIKILA
BIUAWO NU SISA LUC
NUA MONANA YO SAME

TRANSLATION

MEET MY FATHER

1. IT IS SAID TO ALL OF YOU
BEWARE NOW
LEAVE YOUR SINS
TO SEE MY FATHER
REFRAIN or (CHORUS)
COME NOW TO THE RESTING NEST
YOU WERE NOT RESTRICTED
BE GOOD AND READY
TO SEE MY FATHER.
2. IT IS SHOWN TO ALL OF YOU
MAKE SURE YOU UNDERSTAND IT
LEAVE THE SINS OF THIS WORLD
TO SEE MY FATHER
3. IT IS GIVEN TO ALL OF YOU
BE GOOD AND READY
LEAVE ALL SINS
TO SEE MY FATHER

NZAMBE ALINGI BISO

1. NZAMBE YE ALINGI BISO
NA BOLINGI MINGI BE
AFESI BISO MOSUNGI
NA NKEMBO YA YE

TIKANI TONEMBA NZEMBO
NAREKUMISA NKOLO
NDE TUBA MAPAMBOLI
NA NKEMBO YA YE (BIS)

2. YESU AKUFELI BISO
NAPASI O EKULUZI
MPOKA NGAI NAYO TUBIKA
NA NKEMBO YA YE

GOD LOVES US

1. GOD LOVES US
WITH TRUE LOVE
HE HAS GIVEN US A GUIDE
IN HIS NAME.

LET SING THE HYMNS
TO PRAISE THE LORD
AND HAVE HIS BLESSING
IN HIS NAME (REPEAT)

2. JESUS HAS DIED FOR US
WITH PAIN ON THE CROSS
SO THAT YOU AND ME SHALL BE SAVED
IN HIS NAME (REPEAT).

BOYOKANI

1. MIKULO MINSO MIYOKANA MITAMBOLA
SIMA YA YO NKULO

KIMIA, KIMIA O MABOTA

2. MABOTA MANSO MAYOKANA
MATAMBOLA SIMA YA YO NKULO
KIMIA, KIMIA O MABOTA

3. MUKEMBA MANSO MAYOKANA MATAMBOLA
SIMA YA YO NKULO
KIMIA, KIMIA O MABOTA.

KITISA KIMIA O MABOTA

NZALI KOLELA NAYO

BAYEBA ETE SULO NKULO OKITA

OKRAN YABISO.

MABOTA, MABOTA MABEBA ETE.

YO NZAMBE OZALI BOMOI

MABOTA, MABOTA, MABOTA BAYEBA
ETE YO NZAMBE OZALI BOMOI

TRANSLATION

UNDERSTANDING 1

1. LET ALL NATIONS OF THE WORLD UNDERSTAND
EACH OTHER AND FOLLOW THE LORD.
PEACE, PEACE IN FAMILIES
2. LET ALL FAMILIES UNDERSTAND EACH OTHER
AND FOLLOW THE LORD
PEACE, PEACE IN FAMILIES
- 3.
3. LET ALL ORGANISATIONS UNDERSTAND EACH
OTHER AND FOLLOW THE LORD
PEACE, PEACE IN FAMILIES

BRING PEACE INTO FAMILIES

I AM CRYING TO YOU

LET EVERYONE KNOW THAT YOU ARE AMONG
US.

SO THAT FAMILIES SHALL UNDERSTAND THAT
THE MIGHTY GOD IS ALIVE — (REPEAT)

FAIT A BRAZZAVILLE18...6...1986...

DIRIGEANT TECHNIQUE.....MARQUE MARQUEARRANGEMENT

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CONTINUED

U.C.S.A.
BUREAU TECHNIQUE
VIN/ KASAVUBU

PARTIE.....TITRE.....

Handwritten musical score for 'VIN/ KASAVUBU'. The score consists of two systems of staves. The first system has four staves, and the second system has four staves. The lyrics are written below the staves. The first system of lyrics is: 'bo-tu Ma bo-tu, Ma- bo-tu - - - Be- ye ba ete ye Ngoma dyeli bomoi - - -'. The second system of lyrics is: 'bo-tu Ma bo-tu, Ma- bo-tu - - - Be- ye ba ete ye Ngoma dyeli bomoi - - -'. The score includes various musical notations such as treble and bass clefs, time signatures, and notes with stems.

FAIT A BRAZZAVILLE1986....

DIFFICILEMENT TECHNIQUE.....MARIUS KAVANGAARRANGEMENT

(1986)

Je - su par ton sang cou - le pour moi - - - En - le - ve - tou - te

mon é - re - qui - te de ta - mes maux de mes pé - chés Je veux en é - re

de - Li - vrer - - - vie - - - Sei - gneur Je - sus Sei - gneur Je - sus

Refrain

FAIT A BRAZZAVILLE18..6...1986...

DIRECTANT TECHNIQUE.....MAURICE MAYANGALEONARDINE

(1986)

CONTINUED

J.C.S.E.
BUREAU TECHNIQUE
KIN/ KASAVUBU

PARTIE.....TITRE.....

tak- Con- fus bri- sa'ja ma rand Au pied Deta Cris meins nent -

li- vrier gar-de- nnes - - nnes -

FAIT A BRAZZAVILLE18..6...1986...

DIRECTEUR TECHNIQUE.....MAURICE JAYANGEARRANGEUR

(200)

E. J. C. K.
 HANFORD KINSARQUISTE
 BOSTON T. CHURCH
 KIN/ KAM-TU-U.

NZAMBE YE ALINGI BISU

System 1:

NZA-MBE ye a- Li-NGBI-SU NA BO-LI-NGO MI-NGI be a-pe-Si bi- SU MO-SU-NI
 ye-SU a-KU- te-Li bi-SU NA ZA-SI Oe- ku-LU zi po RA ngai na ye to-zu ko

System 2 (Refrain):

a-yei a-w'o NSE. ti-Ka-Ni to ye MIA NZO MHO NA-KO-KU-MI- SA KOL-LO
 na MHO-MHO ya ye

System 3:

NDO-to-ZWI MA- MPA-MHO - Li NA NKO-MHO NA ye ye

E. J. C. K.
 PIANIST KIMBANGUISTE
 BURUNDI TECHNIQUE
 KIN/ KALU-VU-U.-

KWA YENO JIZAVISU

1- kwo ya-no di- ga-yi-su Sa nu lue-ngo E-POW ou Fu ya mbi nu Si-So-ve
 2- kwo ya-no di- Se-ngo-Lo Sa nu-to-mi ga ya wo Fu ya nga nu Si-Su-ye
 3- kwo ya-no di- ve-na-wou Se nu to-mi Si-Ki-Lu Bi wa wo ne S-Su-ye

Refrain
 Hwa me-na-na yo sa-me Nuiz' ora-ue-vu-nai-Lu ke nwa si wa ki to e
 Hwa me-na-na yo sa-me
 Hwa me-na-na yo sa-me

I II
 Se nu to mi Si-Ki Lu Hwa me-na-na yo sa-me yo sa-me

D. J. C. K.
 PIANTE KINAKOUISE
 BURAU TCHINQUE
 KIN/ KASH-VUBU.-

N'y a aucun notre Nam

N'Y AUCUN NO- TRE NONT AL-LE- LOU- IA PAR-
 SA MI-SER-RI- CCE-DE AL-LO LOU- IA RIQU.

QUEL NOUS SE-TRONS SAU-RES AL-LE- LOU- IA LE NOMB. double
 Obtie-NOUS LE SA-LUT AL-LO LOU- IA

JO-SUS A- FORT-TENS LE PAR- TOUR A- NACH-SONS LE OU NON-DE ALLE-

JO-SUS A- FORT-TENS LE PAR- TOUR A- LI

CONTINUED

E.J.C.S.K.
BUREAU TECHNIQUE
KIN/ KASAVUBU

PARTIE.....TITRE.....

LCC - - - IA A- NNON-CHUS LOU AU ME - BIDE AL - LO - LOU - - -

IA - -

LE

APPENDIX C

THE THREE MARTYRS OF NON-VIOLENCE OF THE 20TH CENTURY

	Kimbangu	King	Gandhi
Source	theophany Bible Kongo culture	Bible Gandhi's <u>satyagraha</u> ²	Bible moralists' writings
Method	loyalty pacifism hymn singing	civil disobedience	civil disobedience
Principle	non-violence	non-violence	non-violence
Last reas- suring state- ment	"Le Christ vaincra votre arme est l'Evengile je ne vous laisse rien d'autre Continuez à fréquenter les églises." ¹	"I have been to the mountain top. And I've looked over, and I've seen the promised land. I may not get there with you. So I want you to know tonight that us as people will get to the promised land. So I'm not worried about anything. I'm not fearing any man." ³	"I have been born a Hindu and I shall die a <u>Sanitani</u> Hindu. If there is salvation for me it must be as a Hindu." ⁴
Fate	sentenced to death life imprisonment	multiple imprisonments assassination	multiple imprisonments assassination
Achieve- ment	socio- political and religious freedom	socio-political rights	political independence

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APPENDIX D

THE COSMIC MOUNTAIN CONCEPT IN THE AFRO-ISRAEL RELIGIONS

PEOPLE	COSMIC MOUNTAIN	CONCEPT
Lugbara	Mouti Eti and Mount Liru	High mountains are associated with the eminence of God.
Barundi	Mount Mugeru	The sacred hill of God prohibited for ordinary use.
Mende	Hills	Associated with the supernatural powers.
Junjum	Tabel Tunya	The home of God prohibited for ordinary use.
Lanzo	Mount Agora	The high hill for pilgrimage.
Ila	Nambola Mountains	Piled up by God.
Gikuyu	Mount Kenya	People pray facing Mount Kenya, the chief sacred mountain.
Topasa	Mom Nangwuge	It means the "hill of God".
Shona	Matopo mountains	Mountains of theophany, centre of sacrifices and prayers.
Bavenda	Matoba hills	Hills of theophany.
Israelites	Mount Sinai, Zion-Jerusalem and mountains of Israel	Mountains of theophany, dwelling- place of God, gate of heaven, navel of the world, the home of the prophet, the place of the ancestors' rendez- vous and pilgrimage, the joy of the

world and fountains
of life giving-
water, axis mundi,
centre of prayer and
healing, socio-
political activities
and religious
feasts. Zion-
Jerusalem, the
mountain city on
which the heavenly
Jerusalem will
descend.

Kimbanguists Nkamba-Jerusalem

It is called "New
Jerusalem", the
beloved city. It is
the centre of
pilgrimage, the
navel of the world,
axis mundi, the gate
of heaven on which
heavenly Jerusalem
will descend. It is
the home of the
prophet, the place
of the ancestor's
rendezvous and
fountains of life
giving-water, prayer
and singing, healing
the sick and
exorcising demons.

Shembeites Ekuphakameni and
 Nhlangakazi

It means "elevated
place". It is the
gate of heaven, the
navel of the world,
axis mundi, home of
the prophet, the
place of the
ancestor's rendez-
vous and fountains
of life giving-
water, prayer and
healing, singing and
dancing. Nhlangakazi
is the centre of
theophany,
pilgrimage and Feast
of amadlangala
(Tabernacles).

APPENDIX E

THE COMMON SOCIO-RELIGIOUS TRADITIONS IN THE BACKGROUND OF THE CONCEPT OF ZION-JERUSALEM

TRADITION	ISRAELITES	BAKONGO - ZULU
The mountain of God: <u>axis mundi</u> and navel of the earth.	The mountain of God is depicted as the joy of the world, city of the Great King. ¹	The ancestors have access, through the cosmic mountain, to the world above. ²
The cosmic mountain: a centre of theophany	Prophets have experience of theophany in mountain setting. ³	Religious leaders associate God's messengers with his mountain. ⁴
The cosmic mountain: the home of religious leaders.	The mountains of Israel are associated with prophets, kings and priests. ⁵	Religious leaders live on the mountain of God, at the centre of powers. ⁶
Waters between the two realms.	Underworld water, a barrier between this world and sheol. ⁷	<u>Kalunga</u> is the passage and barrier between <u>nza</u> and <u>mpemba</u> . It is power-bearer. ⁸
The sacred fountain: source of life giving-water.	Holy water has healing-power. ⁹	<u>Mpemba</u> wells up holy water through the cosmic mountain for healing the sick. ¹⁰
Using holy water for consecration.	Moses used holy water to consecrate priests. ¹¹	Nsaku ne Vunda used holy water and a buffalo tail to consecrate Bakongo leaders. ¹²
Sacredness of the soil of the cosmic mountain.	The sacred soil is treated as healing-power bearer. ¹³	Pilgrimage go to the cosmic mountain for sacred soil. It is sold in good quantity as both prophylactic and therapy. ¹⁴

Using the cosmic tree for sacred function.

The cosmic tree, the great tree of of Moreh, was used as a sanctuary.¹⁵

Musenda tree was theophanic tree of the Bakongo village patriarch. Béatrice wore a crown made of the bark of musenda tree.¹⁶

Inviolability of the cosmic mountain.

Zion-Jerusalem remained the holy city for the Jews in exile.¹⁷

The Bakongo maintained a high regard to Mbanza Kongo after its destruction.¹⁸

Children born sacred at the mountain of God.

Some Israel's religious leaders were born sacred.¹⁹

A Mukongo baby who fails to breath at birth is called Kimbangu and is treated as wawatuka wa nhlongo.²⁰

The cosmic mountain: birth and burial place of religious leaders.

The patriarchs, prophets and kings were often buried on the holy mountain.²¹

The Bakongo leaders sought to be buried in Mbanza Kongo, the mountain city of ancestral power.²²

The heavenly food for the prophet.

The angel's food strengthened Elijah in his pilgrimage to Sinai.²³

The prophet Shembe received heavenly food in the cave of Nhlangakazi, like Kimbangu, he became a different person.²⁴

The theophany of fire in the cosmic mountain cave.

Elijah in the cave of Sinai had a terrifying experience of theophany of fire.²⁵

Shembe fell asleep in the cave of Mount Nhlangakazi. Through lightning he saw terrible things on earth.²⁶

Prophet's seclusion on the mountain of theophany.

Moses was given order to spend time in seclusion on Mount Sinai. Priests had seven days of seclusion.²⁷

A Mukongo new leader in his seclusion went through ritual death for nine days of seclusion. Shembe had to obey divine order to go to Mount Nhlangakazi and

The prophet's vision of dry bones as a symbol of restoration.	Prophecy has power to revive dry bones. ²⁹	pray in a cave. ²⁸ Shembe in the cave of Nhlangakazi had a vision of skeletons, he received the message of his commission from one of them. ³⁰
Dispensing the prophet's spirit.	The prophet can dispense Spirit to his disciples. ³¹	The Mukongo and Zulu elder blesses and dispenses the power of his spirit to his people. ³²
Detecting false prophets.	Bitter fruits and poisoned water are administered to false prophets and unfaithful wives. ³³	The ordeal of <u>nkasa</u> bark (poison) is administered to criminals. Kimbangu detected false prophets with <u>binsakulu</u> (bitter fruits). ³⁴
The power of the spoken word.	The spoken word from the high authority is considered as done. ³⁵	The word of the Bakongo and Zulu kings has an absolute authority. ³⁶
The law from the mountain of legislation.	Moses received the ten commandments at mount Sinai. ³⁷	The Zulu went up to the king's residence to hear the new laws. ³⁸
Ordination of priests.	Moses washed Aaron and his sons, put new cloths on them and ephod to Aaron. ³⁹	Religious leaders confer power by an act of laying on hand and putting on an investiture. ⁴⁰
Lapping water like a dog.	Gideon's brave soldiers lapped water like dogs. ⁴¹	The Zulu warrior ready for war never drinks water from his hands, but he uses mouth with his hands behind him. ⁴²

Strengthening the army for war.	Before going to war the priest came forward to bless and encourage the army. ⁴³	Before the <u>impis</u> left for war the medicineman sprinkled medicine on them. ⁴⁴
The validity of a witness.	Only the testimony of more than one persons is acceptable. ⁴⁵	The testimony of a witness has to be substantiated and supported by two witnesses. ⁴⁶
Testing of the bride's virginity.	If the parents of the bride failed to prove her virginity she was put to death. ⁴⁷	The bride sang a song requesting a test of her virginity: " <u>Hoya! Ewuyeye! Hoya!</u> " ⁴⁸
Remarriage of a widow.	The widow sought to be remarried by her brother-in-law. ⁴⁹	The widow dressed up and selected one of her brother-in-laws who could remarry her (<u>ukugena</u>). ⁵⁰
Professional woman mourner.	At the time of funeral, skilful wailing women were called upon. ⁵¹	The woman chief mourner observed certain mourning regulations and laid the group of mourners. ⁵²
Taboos and laws of ritual cleansing.	The mother after childbirth, menstruating woman, sexual intercourse before or during military expedition, and a person in contact with a corpse become unclean. ⁵³	The contact with tabooed things renders a person unclean: a corpse, a menstruating woman, having sexual intercourse with a widow still in mourning, a woman after childbirth, having sexual intercourse before war or hunting expedition. ⁵⁴

The mother's
uncleanness
after child-
birth.

A woman who gives
birth to a boy
become unclean
for seven days,
but fourteen⁵⁵ days
for a girl.

After childbirth,
she stays in her
room, six days for
a boy but seven
days for a girl.⁵⁶

A woman head
cover: a
symbol of
respect and
submission.

The head of a
woman is her
husband. She
shows disrespect
to her head when
she uncovers
her head.⁵⁷

The presentation of
a blanket to the
bride is a symbol,
imposing obedience.
She does not go
anywhere with her
head uncovered.⁵⁸

Wearing a
long hair:
a symbol
of power.

The power of a
nazarite is in
his uncut hair
and bird.⁵⁹

The Zulu diviner's
long hair or bird
is a symbol of
the ancestor's
power brooding on
her.⁶⁰

The unutterable
name of God.

The Jews of post
exilic Judaism
used Adonai, a
substitute of the
proper name of
God. At the time
of Jesus they
called him
Heaven.⁶¹

The Bantu culture
forbids calling
respected people
by their names.
The Zulu used
Inkosi epezulu
and referred
to God as Heaven.⁶²

Sanctuary for
accused
criminals.

Accused criminals
had cities of
refuge set
aside.⁶³

The feet of the
Zulu chief/king
was a sanctuary for
criminals.⁶⁴

Vitality of
the prophet's
staff.

The prophet's
staff is
strictly a
personal property
no one else can
effectively use
it.⁶⁵

The effectiveness
of the prophet's
iskhali depends
on the fluctuating
of the owner's
spiritual vitality.
He may not depart
from it.⁶⁶

The prophet's
staff: a
symbol of
authority.

The prophet
performs
miracles with
his staff.⁶⁷

The prophet's
iskhali embodies
healing power, so
it became
identified with
his authority.⁶⁸

The prophet's cloths: the source of healing power.	People get healed by simply touching the prophet's cloak. ⁶⁹	Sacred clothing, staves and flags transmit healing-power. ⁷⁰
A band of spirits roaming the country side.	Evil spirits come out of their abode wander around the country side and menace the society. ⁷¹	A small band of exorcised spirits roam the country side and attack weak victims. ⁷²
Sectors in the underworld.	The underworld has three levels of sheol: highest, lower, lowest. ⁷³	In Zulu cosmology the underworld is divided into three sectors: <u>esthubeni</u> , ancestors and unborn sectors. ⁷⁴
The mountain city: the centre of the ancestors	The ancestors appeared on the the mountain of God to meet people. ⁷⁵	The ancestors appear on the cosmic mountain to help their offspring. ⁷⁶
The cosmic mountain: the place of rendezvous.	The inhabitants of the three levels of the realms at the cosmic mountain. ⁷⁷	Pilgrims meet the messengers of God and their ancestors at the cosmic mountain. ⁷⁸
The maidens annual dance in the hills.	The maidens had an annual dance on the mountain of God. ⁷⁹	The Zulu virgins went on the sacred mountain for their annual dance and meeting with their <u>iNkosazana</u> . ⁸⁰
Living in booths.	The pilgrims lived in booths and offered sacrifices during the Feast of Tabernacles. ⁸¹	The Zulu went up to the king's residence and lived in <u>amadlangala</u> (Tabernacles). The Shembeites still build them on Mount Nhlangakazi offer sacrifices. ⁸²

Feast of the
First Fruit.

No Israelite was
allowed to eat
any bread or
taste any roasted
grain of the new
crop before
offering it to
God.⁸³

The Zulu king
presided on
umukhosi and no one
dared to eat
anything of the new
crop before the
king does. They
sang peace offering
song: "I offer you
[God] the first
grain of
the year."⁸⁴

FOOTNOTES TO APPENDIX E

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17. Ps. 132:13-16 cf. Is. 49:14-15.
18. AXELSON, S. op. cit. 45.
19. 1 Sam. 1:21-28; Judges 13; Luke 1:39-45.
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21. 1 Sam. 25:1; Josh. 24:29-30; Acts 7:16.
22. HILTON, A. The Kingdom of Kongo, 1985. Oxford. 216.
23. 1 Kings 19:7-9.
24. SUNDKLER, B. G. M. op. cit. 167. cf. MACGAFFEY, W. op. cit. 189.
25. 1 Kings 19:12.
26. SUNDKLER, B. G. M. op. cit. 163.
27. Ex. 34:1; Lev. 8:33-35.
28. MACGAFFEY, W. Kongo and the King of the Americans. The Journal of Modern African Studies, 1968. 6 (2). 173.

29. Ez. 37:1-14.
30. SUNDKLER, B. G. M. op. cit. 167.
31. 2 Kings 2:9-14 cf. 1 Sam. 10:5-7; Num. 11:16-17, 25; Mat. 10:1; John 20:22.
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55. Lev. 12:1-2.
56. FUZE, M. M. op. cit. 39.
57. 1 Cor. 11:6, 10.
58. FUZE, M. M. op. cit. 33.
59. Judges 16:18 ff.
60. BERGLUND. A. I. op. cit. 133.
61. SMITH, E. W., PARRINDER, G., eds. African Ideas of God: A Symposium, 1961. London. 108. cf. Mat. 13:31.
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63. Deut. 19:1-3; 1 kings 1:50-52.
64. RITTER, E. A. Shaka Zulu: The Rise of the Zulu Empire, 1955. London. 96.
65. 2 Kings 4:29-31.
66. KIERAN, J. P. op. cit. 15.
67. Ex. 7:20; 2 Kings 4:29-31.

68. KIERAN, J. P. op. cit. 15.
69. 2 kings 2:14; Mat. 9:20-22.
70. KIERAN, J. P. op. cit. 13.
71. Mark 5:3-5; Luke 11:24-26.
72. SIBISI, H. op. cit. 53.
73. HARTMAN L. F. Eschatology. In Encyclopaedia Judaica, ed. C. Roth and G. Wigoder, 1972. Jerusalem. Vol. 6. 879. cf. Luke 23:43; 16:23; 8:3-31; Rev. 20:2-3.
74. SIBISI, H. op. cit. 49.
75. Mat. 27:51-53.
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77. Luke 9:28-36 cf. Mat. 27:51-53.
78. BERGLUND, A. I. op. cit. 66.
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GLOSSARY

HEBREW

aharit ha yamim: the end of the day
be- 'aharit ha yamim: in the future, in the time to come
Bene-Israel: Israelites
debar: word
'Ebed-Yahweh: the servant of the Lord
ha yam-hu: that day, referring to the "Day of the Lord"
kez quez ha-yamim: the term of the day
massa: a burden
ne'um: utterance
s^e-enay: bush

GREEK

charisma: favour, grace
ekstasis: a psychical replacement (ecstasy)
entos hymon: within you
eskhatos: a farther historical period of a person, or a nation, or an ultimate destiny of the cosmos
lestai: robbers
mystikos: initiated one
paradeimos: a temporary visitor, or a stranger to a place
paradeisos: a garden

KIKONGO

In order to avoid the ambiguity of the terms "Bakongo", "Kongo", "Congo" and "Zaireans", we used the term "Bakongo" for the people (and their descendants) who occupied the Great Kingdom as a distinct ethnic group, and "Zaireans" for all ethnic groups of the former Belgian Congo. However, the authors' use of the terms has been respected in bibliography and quotations.

bangula: to interpret, or reveal secrets

batumwa (sing. ntumwa): apostles
benga: gully
binsunkulu: bitter fruits in a form of tomatoes
dia: to eat
dikisa: to feed, or to nourish
diyowa: cross-shaped trench
evendu kieleka: true rest
fu: custom
fwa: death
kalunga: a body of water
kidouma: the Kimbanguists' secret alphabet
kiembo: illness
kimbangu: one who reveals secrets
Lukobi Lu Bakulu: the ancestors' basket
masumu: sins
maza mampemba: white water
mfumu: chief
minyimbidi: singers
mpemba: underworld
mpeve: Spirit
mpungu: great, almighty
muntu: man
mutima: spirit or soul
mvungi: pastor
ndoki (pl. bandoki): sorcerer
ne vunda, or nsaku ne vunda, or mani vunda: the chief of coronation
nganga (pl. banganga): priest, or witchdoctor
nganga atombola: priest of resurrection
nganga nkinta: priest of earth or water spirit
ngolo: power
ngunza (pl. bangunza): prophet
niakisa: to heal the body and spirit
nkasa: ordeal poison
nkinsi (pl. minkinsi): fetish
nlongi: teacher
nlongo: sacred
nsi: country, or land
nsinsani: interaid
nza: earth
Nzambi: God
nzila: a way
sadisa: to help
salu kiabuzitu: a honourable thing
simbi (pl. bisimbi): water spirit
songa: show
tambi: burial ceremony
tuntuka: to shake wildly
wawatuka wa nlongo: born sacred
wiza: come
zakama: shake in ecstasy
zimpasi: trouble, hardship
zulu: heaven

ZULU

Aba-kwa-Zulu: Zulu people
abantwana: children of the king, or children of the sky
abaphansi: living dead
abelusi bezulu, or izinyanga zezulu: heaven-herds, or experts of the sky
amadhlangala: tabernacles
amadhlozi: the ancestors' spirits
amakhanda: royal homestead
amakhubalo: strengthening medicine
bayete, or balete: salutation (military) for the king
busiya: ritual ceremony for bringing home the spirit of the living-dead
buyela athi usithethela: return and forgive
buyela kwanyoko!: return to your mother (a diviner's order to the novice)
ekhaya: temporary home
elesifozane: a female thunder
emzini: permanent home
esabela: answer, or respond humbly
esthubeni: an in-between state before the living-dead joins the ancestors' sector
imizi: homesteads
impetho: flowers which are burned as essence
impis: military regiment
indiki: alien spirit
induna: the chief councillor
inkatho: a lot
iNkosazana yezulu, or Nomkhulwana, or iNkosazana yosezulwini: the princess of the sky
Inkosi yezulu or Inkosi epezulu: the Lord of heaven
inkotha: sacred coin of the Zulu king
innqaba: stronghold of cave
insoto lethu: our ritual day (the day of the maidens meeting with the princess of heaven)
intombi: a virgin
inyandezulu: a large green snake (ancestor's spirit of the king)
inyoni yezulu: the bird of heaven that God sends to his mountain.
isicholo: head gear
isigekle: the Zulu traditional dance
isiguqo: a kneeling-place
isihkali: a prophetic staff
isihkihli: a modification of the Zulu standard dance
isihkonzi kaNkulunkulu: the servant of God
isihlabelelo (pl. izihlabelelo): a hymn
isinyama, or umnyama: impurity
isipuku: ritual spear
isisekelo: a support, undergrinding stone
isisusa: cause, ground, origin of anything

isithunzi: shadow, or spirit of the living-dead
isivivane: cairn of luck heap
izihkulu: members of the Zulu highest court, or council of the Zulu Empire
izikhuni: fire
iziko: hearth (including the living room)
lala khale: rest in peace
londoloza: take a good care of
mbekeni: to set up as a chief in office of authority
mhlaba: earth
muntu kaNkulunkulu: man of God
nhlanza: to cleanse (rising tone), to vomit (falling tone)
Nkosi ya makosi: King of kings
phephama: wake up from sleep
ufindo: the back of the diviner's hut
ufufunyane: evil spirit possession
uhubo: the Zulu national song
ukhuni: fire log, fire wood
ukuguqula ubuntu: change of one's personality
ukuhlanipha: the Zulu custom forbidding utterance of names of highly respectable people
ukuhlobanga: sexual sin
ukulobola: payment for a wife
ukumbule ekhaya: feel home sick
ukusina, or ukugida: dance by stamping the earth
ukuvuma idhlozi: the diviner's acceptance of the ancestors' spirit control
ukuzivelela: coming into being by one self
umbundu: fire place
umhlanga: reed
umoya: air, spirit
umsama: the holy of the holies in the diviner's hut
umubonayo: a seer, or a man of vision
umuhkosi: national Feast of the First Fruit
umunka: the heaven-herd stick
umuthi wo buntu: the tree of being (the tree of life)
umuti: a medicine
uMuvelingqangi: the Lord of the sky
umzifisi: a beetle
Unkulunkulu kaShembe: the God of Shembe
uNomdele: a special beer that the maidens prepare for the princess of the sky
yisa: take, or deliver, or give away the bride